

41. *K.* **TITLE A. 16** +
ENGLISHMANS
TREASVRE.

With the true Anatomie of Man.

Compiled by that excellent Chyrurgion Mr. THOMAS
HESKIN, Sergeant Chyrurgion to King HENRY the 8. To K.
HENRY the 8. To Queene MARY, And to our late Sovereign
Lady Q. ELIZABETH. And also chief Chyrurgion
to St. Bartholmewes Hospital.

Whereunto are annexed many secrets appertaining
to Chyrurgie, with divers excellent approued Remedies for
all Captaynes and souldiers, that trauell either by Water or
Land, and are good for all Diseases, which are more than
fifty in Number: With Englishers of speciall Cure:
With other Discourses and Drugges appoynted in Physicke.
With the true Treasures of the English Herbes: Written by
William Turner, Doctor in Physicke.

Gathered and set forth for the benefit and Cure of the poorer
sort of people, who are not able to goe to the Physicke
By WILLIAM BRYNER, Practitioner in Physicke
and Chyrurgie.

And now seuently augmented and enlarged, with almost a
thousand approued Waters and Medicines, meete and necessarie
for Physicke and Chyrurgie: As also Oynments and Plaisters;
With speciall and approued remedies for the Plague, and
Epidemicke Feuer, which neuer came so light before this
present: By G. B. Practitioner in Physicke
and Chyrurgie.

With a necessary Table, for the ready finding out of any
secrets therein contained.

Printed at London by B. ALLOP, and I. HO. FAVVET,
dwelling in Grubstreet, neere the Tower Pumpe.



TO THE RIGHT WOR^{psfull}:

Sir ROVLAND HAYVWARD Knight,
 Prefident of little St. *Bartholmewes* in *west Smithfield*, Sir
 AMEROSE NICHOLAS Knight, with the rest of the Wor:
 Masters and Gouvernours of the same; *William Clowes*,
William Beton, *Richard Story*, and *Edward Baily*,
 Chyrurgions of the same Hospitall,
 wiseth Health and
 Prosperitie.



HE people in times past did praise and extoll by Pictures and Epigrams, the famous deeds of all such persons, whosoever in any vertuous qualitie or Liberal Science excelled. *Sulpitius Gallus* among the *Romanes*, was highly renowned for his singular cunning in Astronomie, by whose meanes *Lucius Paullus* obtained the victorie in his Warres against *Perseus*. *Pericles* also among the *Athenians*, was had in great admiration and honor, for his profound knowledge in Philosophie, by whom the whole Citie of *Athens* was from care and woe deliuered, when they supposed their destruction to be neere at hand, by a blacke Darknesse, of some admiration hanging ouer their Citie. How honorably was *Apelles* the Painter esteemed of mightie *Alexander*; by whom onely hee desired to be painted? But amongst all other Arts and Sciences, whose praise in times past flourished and shined most brightly, Chyrurgerie among the Wile *Greekes* lacked not his praise, honour, and estimation. For did not that worthy and famous Capitaine of the *Greekes*, *Agamemnon*, loue dearely, and reward bountifullly, both *Podalerius* and *Machaon*, through whose cunning skill,

THE EPISTLE

in Surgerie, thousands of the worthy *Greeke* were saued aliuē and healed, who else had dyed and perished? And farther here to speake of *Philometar*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba*, Kings of famous memory, who purchased eternall praise, by their study and cunning in *Physicke* and *Surgerie*. But now in these our dayes, Enuie so ruleth the roاست, that *Physicke* should be condemned, and *Surgerie* despised for euer, but that sometimes paine bid Jeth Battaille, and care keepeth skirmish, in such bitter sort, that at the last his *Alarum* is sounded out; Now come *Physicke*, and then helpe *Surgerie*. Then is remembred the saying of *Iesus* the Son of *Sirach*, which is notable, *Honour the Physitian and Chirurgeon for necessitie*; whom the Almighty God hath created: because from the highest commeth medicine, and they shall receiue gifts of the King. Wherefore wee exhort the wise man, that hee in no time of Prosperity and Health, neglect these noble Artes and Mysteries of *Physicke* and *Chyrurgerie*, because no Age, no Person, no Countrey, can long time lacke their helpes and remedies. What is it to haue Lands and Houses, to abound in Siluer and Gold, to be deckt with Pearles and Diamonds, yea, and to rule our Nations and Countreies, and to lacke Health, the only iewell and greatest treasure of Mans life and delight? Consider then (wee beseech your Worships) what praises are due to such noble Sciences; which onely worke the causes of this aforesaid Health, and how much the Weale publike are bound to all them, whose cares and Studies daily tendeth to this end. Amongst whom here is to be remembred *M. Vicary* Esquire, Sergeant Chirurgeon to Kings and Queenes of famous memorie: whose learned worke of *Anatomie*, is by vs (the aforesaid *Surgions* of *Saint Bartholmevs* in *Smithfield*, newly reuied, corrected, and published abroad to the commoditie of others) who be Students in *Chirurgerie*: not without our great studies, paines and charges. And although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues, to decke and beautifie this worke, yet wee hope the studious Reader shall thereby reape singular commoditie and fruite, by Reading this little Treatise of the *Anatomy of Mans bodie*;

DEDICATORIE.

bookes; the which is only grounded vpon Reason and Experience, which are two principall rootes of Philosophie and Surgerie. As it is granted by *Galen*, in his third Booke *De methodo medendi*. And wee who daily worke and practice in Surgerie, according to the deepnesse of the Art, as well in grievous Wounds, Vlcers, and Fistules, as other hid and secret diseases vpon the body of Man, daily vsed by vs in *S. Bartholmewes Hospitall*, and other places, &c. These poore and grieved creatures, as well Men and Women, as Children, doe know the profite of this Art to bee manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying; That no man can worke so perfectly as aforesaid, without the knowledge of the *Anatomie*. For (saith he) It is as possible for a Blinde man to carue and make an Image perfect, as a *Chirurgion* to worke without error in mans body not knowing the *Anatomie*. And further, for as much as your Worships are very carefull for those poore and grieved creatures within the *Hospitall of S. Bartholmewes*, &c. whereof *M. Viary* was a member. Wee are therefore now the more encouraged to Dedicate this little worke of the *Anatomie*, being his and our Trauailes, to you as Patrons of this Booke; to defend against the rauenuous Iawes of Enuious Backbiters, which neuer cease by all vnlawfull meanes, to blemish and deface the workes of the Learned, Expert, and well-disposed persons. Finally, wee doe humbly craue of your goodnesse, to accept in good part this Treatise concerning the *Anatomie*, as the fruites of our Studies and Labours, whereby we shall bee much better encouraged to set forth hereafter other profitable workes for the Common wealth.

Herein if your Wisdomes doe vouchsafe to heare our requests, and to allow these our dooings, as did noble *Amasis* King of *Egypt*, accept the labours of his painefull Artificers: We haue not onely to thanke your Worships for so doing, but also to pray vnto the Almighty God to requite your goodnesse; receiuing you into his protection and keeping.

Amen.

DEDICATORIE

To the Reader.



Eare Brethren, and friendly Readers, we haue here according to the truth and meaning of the Author, set forth this needfull and necessary work concerning the Anatomy of mans body, being collected and gathered by M. *Thomas Vicary*, and now by vs the Chirurgions of St. *Bartholmewes* Hospitall reuiued, corrected and published. And albeit this Treatise be small in volume, yet in commoditie it is great and profitable. Notwithstanding, if the things therein contained be not discreetly and wisely studied and applied, according to the true meaning of the Author, we haue to tell you hereof, that therein is great perill, because through ignorant practitioners, not knowing the Anatomy, commonly doth ensue death, and separation of soule and body.

Furthermore, whereas many good and learned men in these our daies, do cease to publish abroad in the English tongue, their workes and trauels, it is, for that if any one fault or blemish by fortune be committed, either by them or the Printer escaped, they are blamed, yea, and condemned for ignorant men, and errorsholders. Bet now we cease here from these points, to trouble the gentle Reader with longer discoursing, for whose sakes and commodities we haue taken these paines: wishing that men more skilfull and better learned would haue borne this burthen for vs. Craving onely thus much at your hands, for to correct our faults fauourably, and to report of the Authour curteously, who sought (no doubt) your commodities onely, and the profit of the Common-wealth, without praise and vaine-glory of himselfe. Thus we the Chirurgions aforesaid, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studies and ours. *Amen.*

THOMAS VICARY
to his Brethren, practising
Chyrurgerie.



Hereafter followeth a little Treatise (entituled
A Treasure for English-Men) of the Ana-
tomie of Man: Made by THOMAS
VICARY, Citizen and Chyrurgion of
London, for all such Brethren of his fellow-
ship practising Chyrurgerie: Not for them
that bee expertly seene in the Anatomie: for
so them Galen the Lanterne of all Chyrurgions
hath set it forth in his Canons, so the high glory of God, and to the
erudition and knowledge of all those that bee expertly seene and lear-
ned in the noble Science of Chyrurgerie. And because all the noble
Philosophers Writing upon Chyrurgerie, doe condemne all such per-
sons as practise in Chyrurgerie, not knowing the Anatomie, there-
fore I haue drawne into certaine Lessons and small Chapters, a part
of the Anatomie, but touching a part of euery member particular-
ly: Requiring euery man that shall reade this little Treatise, to cor-
rect and amend it Where it shall be need, and hold me excused for my
bold enterprise, and accept my good Will towards the same.

O Lord which made the loftie skies, Worke in our Rulers harts:
Alwayes to haue before their eyes, Safegard to godly Arts.

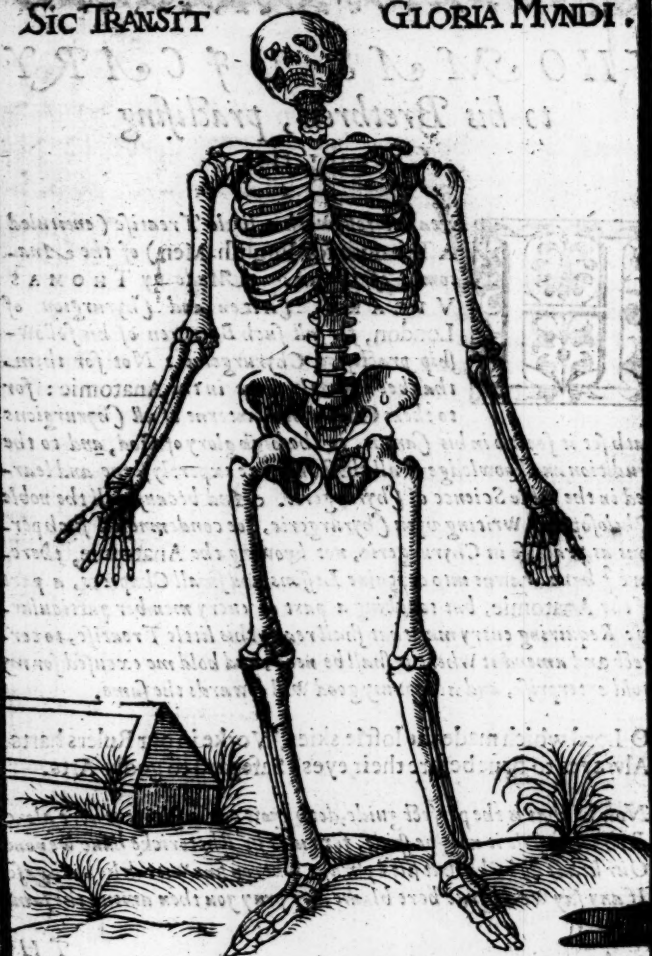
Now he that is the perfect guide, doth know our helps were here alone:
By homely stile it may be spide, for rules in Rhetoricke haue we none.
Our heads do lacke that filed phrase, Wheron fine wits delight to gaze:
If any say we deserve here blame, We pray you then amend the same.

THE

THE ANATOMIE OF MAN

SIC TRANSIT

GLORIA MVNDI.





A

TREASVRE FOR

ENGLISH MEN, CON-

taining the Anatomie of mans bodie: Com-

piled by Thomas Vicary Esquier, and Sergeane

Chirurgion to King Henry the eight, to King Edward the sixt,

to Queene Mary, and to our late gracious Sovereigne Ladie

Queene Elizabeth, And also chiefe Chirurgion of Saint

Bartholomewes Hospitall, for the vse and com-

moditie of all vnlearned practitio-

ners in Chirurgerie.



Here I shall declare vnto you, shortly and
briely, the sayings and determinations
of diuers ancient Authoers, in thre points,
very expedient for all men to know, that in-
tend to be or exercise the Mysterie or Art of
Chirurgery. The first is, to know what
Chirurgery is: The second is, how that a
Chirurgion should be chosen: And the third
is, with what properties a Chirurgion should be indued.

The first is to know what thing Chirurgery is. Herein I
do note the saying of Lamfranke, whercoas he sayth: All things
that man would know, may be knowne by one of these thre
things: That is to say, by his name, or by his working, or else
by his very being and shewing of his owne properties. So then
it followeth, that in the same manner we may know what Chi-
rurgery is by thre things. First by his name, as thus: The
Interpreters write, that Chirurgery is deriued out of these
wordes, *Apo tes chiros*, *cai tou ergou*, that is to be under-
stood: a hand working, and so it may be taken for all hande

A

artes,

Artes. But Noble *Ippocras* saith, that Chirurgerie is hand-wozking in mans body, for the very end and profit of Chirurgerie, is hand-wozking.

Now the second manner of knowing what thing Chirurgerie is, it is the saying of *Auicen*, to be knowne by his being, for it is verily a medicinal Science. And as *Galen* saith, he that will know the certaintie of a thing, let him not busie himselfe to know onely the name of that thing, but also the wozking and the effect of the same thing.

Now the third way to know what thing Chirurgerie is, it is also to be knowne by his being or declaring of his owne properties: the which teacheth vs to worke in mans body with hands, as thus: In cutting or opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as *Wartes*, *Moles*, *Scurfulas*, and other like.

But farther to declare what *Galen* saith Chirurgerie is, it is the last Instrument of medicine: that is to say, Diet, Potion, and Chirurgerie: of the which thre, saith he, Diet is the noblest, and the most vertuous: and thus he saith, whereas a man may be cured with Diet onely, let there be given no manner of medicine. The second Instrument is Potion: for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgerie, though whose vertue and goodnesse, is remoued and put away many grievous infirmities and diseases, which might not have ben remoued nor yet put away, neither with Diet, nor with Potion. And by these thre meanes it is knowne what thing Chirurgerie is. And this sufficeth vs for that point. Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and mete to minister Chirurgerie, or to be a Chirurgion. And in this point all Authoers do agree, that a Chirurgion should be chosen by his complexion, and that his complexion be very temperate, and all his members well proportioned. For *Rasis* saith: Whose face is not seemely, it is impossible for him to have good manners. And *Aristotle* the great Philosopher, writeth in his Epistles to the noble King *Alexander*, (as in

in those Epistles more plainly doth appeare) how he should chuse all such persons as should serue him, by the forme and shape of the face, and all other members of the bodie. And furthermore they say, he that is of an euill complexion, there must needs follow like conditions.

Wherefore it agreeth, that a Chirurgeon must be both of a good and temperate complexion, as is afoze rehearsed; and principally, that he be a good luier, and a keeper of the holy Commandements of God, of whom cometh all cunning and grace, and that his body be not quaking, and his hands stedfast, his fingers long and small, and not trembling: and that his left hand be as readie as his right, with all his limmes, able to fulfill the good woorkes of the soule. Now here is a man meete to be made a Chirurgeon: and though he haue all these good qualities before rehearsed, yet is he no good Chirurgeon, but a man very fit and meete therfore. Now then to know what properties and conditions this man must haue, before he be a perfect Chirurgeon.

And I doe note foure things most specially, that every Chirurgeon ought so to haue: The first, that he be learned: The second, that he be expert: The third, that he be ingenious: The fourth, that he be well mannered. The first (I said) he ought to be learned, and that he know his principles, not onely in Chirurgerie, but also in Physicke, that he may the better defend his Chirurgerie; also he ought to be sene in naturall Philosophy, and in Grammar, that he speake congruitie in Logicke, that teacheth him to proue his proportions with good reason: In Rhetoricke, that teacheth him to speake seemely and eloquently: also in Theoricke, that teacheth him to know things naturall, and not naturall, and things against nature. Also he must know the Anatomie: for all Authours write against those Chirurgeons that worke in mans body, not knowing the Anatomie: For they be likened to a blinde man, that cutteth in a blind way, for he taketh more or lesse then he ought to do. And here note well the saying of *Galen*, the Prince of

Philosophers, in his Ektoris, That it is as possible for a Surgeon (not knowing the Anatomy) to worke in mans body without error, as it is for a blinde man to carue an Image and make it perfect. The second, I said, he must be expert: for Rasis sayth: He ought to know and to see other men worke, and after to haue vse and exercise. The third, that he be ingenious or wittie: for all things belonging to Chyrurgery may not be written, nor with letters set forth. The fourth, I said, that he must be well manncered, and that he haue all these good conditions here following. First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkenness, for they be accounted for no men, because they liue a lyfe beastiall: wherefore amongst all other sorts of people, they ought to be sequestred from the ministering of medycine. Likewise a Chyrurgeon must take heed that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be counted the more famous. And amongst other thyngs, they may neyther be flatterers, nor mockers, nor prying backbiters of other men. Likewise they must not be proud, nor presumptuous: nor detractors of other men. Likewise they ought not to be too couetous, nor no niggard, and namely amongst their friends, or men of worth, but let them be honest, couetous and free, both in worde and dede. Likewise they shall giue no counsell except they be asked, and then say their aduise by good deliberation, and that they be well aduysed afore they speake, chiefly in the presence of wise men. Likewise they must be as priue and as secret as any Confessor, of all thyngs that they shall either heare or see in the house of their Patient. They shall not take into their cure any manner of person, except he will be obedient vnto their precepts: for he cannot be called a Patient, vlesse he be a sufferer. Also that they do their diligence as well to the poore as to the rich. They shall neuer discomfyt their Patient, and shall command all that be about him that they doe the same, but to his friends speak truth

trueth as the case standeth. They must also be bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the sick, but be alwayes pleasant and merry. They must not couet any woman by way of villanie, and specially in the house of their Patient. They shall not for couetousnesse of money, take in hand those cures that be vncurable, nor neuer set any certaine day of the sick mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the amporisime of Ipocres, saying: Oportet seipsum non solum.

By this Galen meaneth, that to the cure of enery sore, there belongeth foure things: of which, the first and principall belongeth to God: the second to the Surgion: the third to the Medecine: and the fourth to the Patient. Of the which foure, and if any one do faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well aduised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they neuer praise themselves, for that reboundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilfull Chirurgeon, need neuer baunt of his doings, for his workes will euer get credit enough. Likewise, that they despise no other Chirurgeon without a great cause: for it is more that one Chirurgeon should loue an other, as Christ loneth vs all.

And in thus doing, they shall increase both in vertue and cunning, to the honoz of God, & wooldse fame. To whom he bying vs all. Amen.

The Anatomie of the simple members.

AND if it be asked you how many simple members there be, it is to be answered, eleuen, and two that be but superfluities of members: and these be they, Bones, Cartilages, Perues, Vannicles, Ligaments, Cordes, Arteirs, Veynes,

Keynes, Fatnesse, Flesh and Skinne: and the superfluities be the haire and the nailes. I shall begin at the Bone, because it is the foundation and the hardest member of all the bodie. The Bone is a consumible member, simple and spermaticke, and cold and drie, of complexion, insensible, and inflexible: and hath diuers formes in mans bodie, for the diuersitie of helpings. The cause why there be many Bones in mans bodie, is this: Sometime it is needfull that one member or one limme should moue without another: another cause is, that some defend the principall members, as both the bone of the breast, and of the head: and some to be the foundation of diuers parts of the bodie, as the bones of the ridge and of the legges: and some to fulfill the hollow places, as in the hands and feete, &c.

The Gristle is a member simple and spermatick, next in hardnesse to the Bone, and is of complexion cold and drie, and insensible. The Gristle was obtained for sixe causes or profits that I finde in it: The first is, that the continuall moouing of the hard Bone might not be done in a iuncture, but that the Gristle should be a meane betwene the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limmes should not be hurt of the hard. The third is, that the extremitie of Bones and Joynts that be gristly, might the easier be folded and mooued together, without hurt. The fourth is, for that it is necessarie in some meane places to put a Gristle, as in the throat bowle for the sound. The fifth is, for that it is needfull that some members be holden vp with a Gristle, as the lids of the eyes. The sixth is, that some limmes haue a sustaining and a drawing abroad, as in the nose and the eares, &c.

The Ligament is a member consumible, simple, and spermaticke, next in hardnesse to the Gristle, and of complexion cold and drie, and is flexible and insensible, and bindeth the bones together. The cause why he is flexible and insensible, is this: If it had bene sensible, he might not haue suffered the labour and moouing of the Joynts: and if it had not been flexible of his bowing,

bowling, one limme should not haue moued without another. The second profit is, that he be ioyned with sinewes, soz to make Cordes and Brawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the bone be sustained, as the Spatrice and Kidneys, and diuers other, &c.

The sinewe is a consimiler member, simple and spermaticke, a meane betwene hard and soft, and in complexion cold and drie, and he is both flexible and sensible, strong and tough, hauing his beginning from the braine, or from *Myuica*, which is the Sparrow of the backe. And from the braine cometh seuen paire of *Sperues* sentatiue, and from *Myuica* cometh thirtie paire of *Sperues* motiue, and one that is by himselfe, that springeth of the last spondee. All these sinewes haue both feeling and mouing, in some more, and in some lesse, &c.

A Corde or Tendon is a consimile or officiall member compound and spermaticke, sinowy, strong and tough, meanely betwene hardnesse and softnesse, and meanely sensible and flexible, and in complexion cold and drie. And the Corde or Tendon is thus made: The sinewes that come from the braine and from *Myuica*, and goe to moue the members, is intermingled with the Lligaments, and when the sinewes & Lligaments are intermingled together, then is made a Corde. And soz thre causes I perceiue why the Cordes were made.

The first is, that the sinewe alone is so sensible, that he may not suffer the great labour and trauell of mouing, without the fellowship and strength of the Lligament that is insensible, and that letteth his great feeling, and bringeth him to a perfit temperance, and so the Cordes moue the limmes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brawne or a Spunkle, on whom he might rest after his trauell: and this Brawne is called a Spunkle. When when this Corde is entred into this Brawne, he is departed into many small threds, the which be called *Will*: and this *Will* hath thre properties: The first is in length, by whose ver-
tue

the that breatheth it hath might. The second in breath, by whom the vertue that casteth out hath might. The third in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Backe those three be gathered together to make another Pusle, &c.

Now I will begin at the Arter. This Arter is a member consimile, simple and spermatike, hollow and sinowie, having his springing from the heart, bringing from the heart to every member, blood and spirit of life. It is of complexion cold and drye. And all these Arters have two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood, with the spirit of life to nourish the Lungs withall: And also that Arter bringeth with him from the Lungs, ayre to temper the sumous heate that is in the heart. And this Arter is he that is called Arteria Venalis, because he hath but one coate, as a vaine, and is more obedient to be belated abroad through all the Members, because that the blood might the sooner sweat through him: whereas all other Arters have two coates, because one coate may not withstand the might and power of the spirit of life. Divers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veine is a simple member, in complexion cold and drye, and spermatike, like to the Arter, having his beginning from the Liver, and bringeth from the Liver nutritive blood, to nourish every member of the body with. And it is so to be understood, that there is no more difference betwene these two vessels of blood, but that the Arter is a vessel of blood spirituall or vital. And the Veines is a vessel of blood nutrimentall, of the which Veines there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is too much to treat of now, butill we come to the anatomy of the wombe, &c.

The flesh is a consimile member, simple, not spermatike, and is ingendred of blood congealed by heate, and is in complexion

on hot and moyst. Of the which is noted thre kinds of fleshes: that is to say, one is soft and pure flesh: the second is Pusculus, or hard and braway flesh: the third is Grandulus, knotte, or knottish flesh. Also the commodities of the flesh be indifferent, or some be common to euery kinde of flesh, and some be proper to one maner of flesh alone. The profits of the flesh be many, for some defend the body from cold as death eloathes: also it defendeth the body from hard things countering against it: so through his moysture he refresheth the body in Summer, in time of great heate.

Wherefore it is to be considered what profitableness is in euery kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concanities of body places, and causeth good forme and shape: and this flesh is found betwene the teeth, and on the end of the yard. The profit of the Braway flesh or Pusculus flesh, shall be spoken of in the Anatomie of the Armes. The profits of the Grandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappes turne the menstruall blood into milke. Secondly, the Grandulus flesh of the Testicles, turneth the blood into Sparme. Thirdly, the Grandulus flesh of the chokes, that engendreth the spittle, &c.

The next is of Fatnesse, of the which I finde thre kindes. The first is Pinguedo, and it is a consimile member, not spermatike, and it is made of a subtile portion of blood congealed by colde: and it is of complexion cold and moyst, insensible, and is intermedled amongst the parts of the flesh. The second is Adeppes, and is of the same kinde as is Pinguedo, but it is departed from the flesh besides the skinne, and it is an Oyle heating and moystening the skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh with in towch about the kidneyes, and in the Intestines, and it helpeth both the kidneyes and the Intestines, from drying by his vniuersitie, &c.

Then come we to the Skimme. The Skimme is a consimile member

member of officall, partly spermatick, strong and tough, flexible and sensible, thin and temperate: whereof there be two kinds: One is the skinned that couereth the outward members; and the other the inner members, which is called a Pannicle, the profitablest of whom was spoken of in the last lesson: but the skinned is properly woven of *Chyres*, *Serues*, *Ulephas* and *Actiers*. And he is made temperate, because he should be a good dæmer of heate from cold, and of moistnesse from drynesse, that there should nothing annoy or hurt the body, but it giueth warning to the common wits thereof, &c.

The haire of euery part of mans body, are but a superfluitie of members, made of the grosse fume or smoake passing out of the viscous matter, thickned to the forme of haire. The profitablenesse of him is declared in the Anatomy of the head, &c.

The Nails likewise are a superfluitie of members, engendred of great earthly smoake or fume resolved through the naturall heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and drie, and are alwaies waring in the extremitie of the fingers and toes. The vtilitie of them are, that by them a man shall take the better hold: also they helpe to claw the body when it needeth. Lastly, they helpe to diuide things for lacke of other toles, &c.

The Anatomic of the compound members,
and first of the head.

BEcause the head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomy of the head.

Galen saith in the second Chapter De iuuamentes, and Auen cen rehearseth the same in his first Proposition and third Chapter, proving that the head of man was made neither for wits, nor yet for the Braines, but onely from the Eyes. For beasts that haue no heads, haue the organs or instruments of wittes in their breasts, Therefore God and Nature haue reared

by the head of man onely for the eyes, for it is the highest member of man: and as a Watchman standeth in a high Tower to give warning of the Enemies, so doth the eye of man give warning unto the common Wittes, for the defence of all other members of the bodie.

Now to our purpose. If the question be asked, how many things be there contained on the Head, & how many things contained within the head: As it is rehearsed by Guydo. there be but five containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearsing Weine nor Arter. The which Anatomy cannot be truly without them both, as thou shalt well perceine both in this, but especially in the next. And now in this Lesson I shall speake but of Haire, Skin, Flesh, Veynes, Pannicles, and Bones, what profit they do to man, every of them in his kinde. Of the haire of the Head, (whose creation is knowne in the Anatomie of the simple members) I doe note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heate, and too much cold, and many other outward noyances.

The second is, it maketh the forme or shape of the Head to seeme more seemelier or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth and shapeth the Head from the Face. The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumosities of the Braine might ascend and passe lighther out by them. For if there were a sad thing, as the skinn, or other of the same nature, as the Haire is, the fumosities of the Braine might not have passed through it so lightly, as it doth by the Haire.

The Skinne of the head is more Lazarus, thicker, and more Porous, than any other Skinne of any other member of the bodie. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heate and cold, as doth the Haire. The other, that it discusseth to the common Wittes of all

things that noyeth outwardly, for the haire is insensible. The third cause why the skinn of the head is more thicker then any other skinn of the bodie, is this, that it keepeth the braine the more warme, and is the better fence for the braine, and it bindeth and keepeth the bones of the head the faster together.

Next followeth the flesh, the which is all *Pusculus* or *Lazarus* flesh, lying vpon *Pericranium* without meane. And it is made of *subcell* Will, and of simple flesh, *Wine*wes, *Weynes* and *Arteirs*. And why the flesh that is all *Pusculus* or *Lazarus* in euery member of a mans boddy was made, is for thre causes. The first is, that by his thicknesse, he should comfort the digestion of other members that lie by him. The second is, that thzough him euery member is made the fozmelier, and taketh the better shape. The third is, that by his meanes euery member of the boddy drawing to him nourishing, the which others withhold to put forth from them, as it shall be moze plainlier spoken of in the *Anatomic* of the wombe.

Next followeth *Pericranium*, or the conering of the bones of the head. But here it is to be noted of a *Weyne* and an *Arteir* that commeth betwene the flesh and this *Pericranium*, that nourisheth the vtter part of the head, and so entereth princilly thozow the *Commisaries* of the skull, bearing to the *Braine* and to his *Vannicles* nourishing: of whose substance, is made both *Duramater*, and also *Pericranium*, as shall be declared in the parts conceyued in the head. Here it is to be noted of this *Vannicle* *Pericranium*, that it bindeth or compasseth all the bones of the head, vnto whom is adioyned the *Duramater*, and is also a part of his substance, notwithstanding they be separated, for *Duramater* is nearer the *Braine*, and is vnder the skull.

This *Pericranium* was made princilly for two causes: one is, that for his strong binding together, he should make firme and stable the feeble *Commisaries* or *seames* of the bones of the head. The other cause is, that it should be a meane betwene the hard bone and the soft flesh.

Next is the bone of the *Potte* of the head keeping in the *Waines*,

Braines, of which it were too long to declare their names after all Authors, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian: but in conclusion all is to our purpose. And they be numbred seven bones in the pan or skull of the head. The first is called the Cozonall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes unto the midst of the head, and there it meeteth with the second bone called Occipissiall, a bone of the hinder part of the head called the Noddle, of the head, which two bones, Cozonall and Occipissiall, be divided by the Commissaries, in the midst of the head. The third and fourth bones be called Parietales, and they be the bones of the siding parts of the head, and they be divided by the Commissaries, both from the foresaid Cozonall and Occipissiall. The fifth and sixth bones be called Petrosa or Pendorosa: and these two bones lye ouer the bones called Parietales, on euery side of the head one, like scales, in whom be the holes of the eares. The seventh and last of the head is called Parillarie or Bazillarie, the which bone is as it were a wedge unto all the other seven bones of the head, and doth fasten them together. And thus be all numbred. The first is the Cozonall bone: the second is the Occipissiall: the third and the fourth is Parietales: the fifth and the sixth is Petrosa or Pendorosa. And the seventh is Parillarie, or Bazillarie. And this sufficeth for the five things containing.

In this Chapter is declared the five things contained within the head.

NEXT vnder the bones of the head within forth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Vermey formies and Letemirabile. But first we are to speake of Duramater, whereof, and how it is sprung and made: First it is to be noted of the Veyne and Artiere that was spoken of in the last Chapter before, how priuily they entered through the Commissaries,

series, or seames of the Head, and there by their Union together, they do not only bring and giue the spirit of Life and nutriment, but also doe weaue themselves so together, that they make this Pannicle Duramater. It is holden by by certaine threads of himselfe, comming through the said Commissaries, running into Pericranium or Pannicle that couereth the bones of the Head. And with the foresaid Veine and Arrier, and these threads, comming from Duramater, is wouen and made this Pericranium.

And why this Pannicle Duramater is set from the Skull, I note two causes. The first is, that if the Duramater should haue touched the Skull, it should lightly haue bene hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, should by it the better be defended and kept from Piamater, and hurtfull of the Braine. And next vnto this Pannicle, there is another Pannicle called Piamater, or Mother, because it is soft and tender vnto the Braine. Of whose creation, it is to be noted as of Duramater: For the originall of their first creation is of one kinde, both from the Heart and the Liver, and is Mother of the very substance of the Braine. Why it is called Piamater, is for because it is soft and tender the Braine, that it nourisheth the Braine and feedeth it, as doth a loving Mother, vnto her tender Childe or Babe, for it is not so tough and hard as is duramater.

In this Pannicle Piamater is much to be noted of the great number of Veines and Arteries that are planted ramesying throughout all his substance, giuing to the Braine both spirit and life. And this Pannicle doth circumsolue or lappe all the substance of the Braine: and in some place of Braine, the Veines and the Arteries goe forth of him, and enter into the deuitions of the Braine, and there drinke of the braine substance into them, asking of the Heart, to them the spirit of life or breath, and of the Liver nutriment. And the aforesaid spirit or breath taketh a further digestion, and there it is made animall,

animall, by the elebozation of the spirit vitall, is turned and made animall. Furthermoze, why there be no moze Vannicles ouer the bzaine than one, is this: If there had bene but one Vannicle onely, either it must haue bene hard or soft, or meane, betwene both: If it had bene hard, it should haue hurt the bzaine by his hardnesse. If it had bene soft, it should haue bene hurt of the hard bone. And if it had bene but meanly, neither hard nor soft, it should haue hurt the bzaine by his roughnesse, and also haue bene hurt of the hard bone. Therefore God and Nature hath ordained two Vannicles, the one hard, and the other soft, the harder to be a meane betwene the soft and the bone: and the softer to be a meane betwene the harder and the bzaine it selfe. Also these Vannicles be cold and drie of complexion, and spermatike.

Next is the bzaine, of which it is maruellously to be considered and noted, how this Diamatur diuideth the substance of the bzaine, and lappeth it into certaine selles or diuisions, as thus: The substance of the bzaine is diuided into three parts or ventricles, of which the foremost part is the most. The second or middlemost is lesse: the third or hindermost is the least. And from each one to another be issues or passages that are called Meates, through whom passeth the spirit of life to and fro. But here ye shall note, that euery Ventricle is diuided into two parts, and in euery part God hath ordained and set singular and seuerall vertues, as thus, First in the foremost Ventricle, God hath founded and set the common wittes, otherwise called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is in one part of this Ventricle, the vertue that is called Fantasie, and he taketh all the formes or ordinances that be disposed of the five Wittes, after the meaning of sensible things. In the other part of the same Ventricle, is ordained and founded the imaginative vertue, the which receiveth of the common Wittes the forme or shape of sensitive things, as they were received of the common Wittes without forth, representing their owne shape and ordinances.

dinances vnto the memoratiue vertue. In the middle Sell or Ventricle, there is founded and ordained the Cogitative or Estimatiue vertue: for he rehearseth, the weeth, declareth, and doeth those things that be offered vnto him, by the other that were spoken of before. In the third Ventricle and last, there is founded and ordained the vertue Demoratiue: in this place is registred and kept those things that are done and spoken with the senses, and keepeth them in his treasure vnto the putting forth of the same or common Utilites, or Organes, or Instruments of animall woorkes, out of whose extremities or lower parts springeth Spina, or Marrow of the Spondels: of whom it shall be spoken of in the Anatomie of the nerke and backe.

Further more it is to be noted, that from the foremost Ventricle of the Brain, springeth seuen paire of sentatiue or feeling Sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to diuers other parts of the body: as it shall be declared in their Anatomies. Also it is to be noted, that about the middle Ventricle is the place of Vermiformis, with curnelly flesh that filleth, and Remarkable, a wonderfull Caule vnder the Paanicles, is set or bounded with Arriers onely which come from the heart, in the which the vitall spirit by his great labour, is turned and made animall. And ye shall vnderstand that these two be the best kept parts of all the bodie: for a man shall rather die, then any of these should suffer any manner of griefes from without forth, and therefore God hath set them farre from the heart.

Here I note the saying of Haly Abba. of the coming of small Arriers from the heart, of whom (saith he) is made a waruellous Net or Caule, in the which Caule is inclosed the Braine, and in that place is laid the spirit of feeling, from that place hath the spirit of feeling his first creation, and from thence passeth other members, &c. Furthermore ye shall vnderstand, that the Braine is a member cold and moyst of complexion, thime, and meanly bilcons, and a principall member, and an officiall member and spermatike. And first, why he is a principall

principall member, is, because he is the gouernour of the trea-
surie of the five Wittes : And why he is an officiall member,
is, because he hath the effect of feeling and stirring : And why he
is cold and moyst, is, that he should by his coldnesse and moyst-
nesse, abate and temper the exceding heate and drought that
commeth from the heart. And why it is moyst, is, that it should
be the moze indifferenter and abler to euery thing that should
be reserved or gotten into him. And why it is soft, is, that it
should giue place and fauour to the vertue of stirring. And why
it is meanly viscous, is, that his sinewes should not be letted in
their working, through his ouer much hardnesse.

Here Galen demaundeth a question, which is this : Whe-
ther that feeling and mouing be brought to Perues by one or by
diuers? Or whether the aforesaid thing be brought substantially
or rather iudicially : The matter (saith he) is so hard to search
and to be understood, that it were much better to let it alone and
passe ouer it.

Aristotle in treating of the braine, saith: The braine is a mem-
ber continually mouing and ruling all other members of the bo-
dy, giuing vnto them both feeling and mouing : for if the braine
be let, all other members be let : and if the braine be well, then
all other members of the body be the better disposed.

Also the braine hath this propertie, that it moueth and fol-
loweth the mouing of the Spine : for in the waxing of the
Spine, the braine followeth vpwards, and in the wane of the
Spine, the braine descendeth downwards, and vanissheth in
substance of vertue : for then the braine shrinketh together in it
selfe, and is not so fully obedient to the spirit of feeling. And
this is proued in men that be lunaticke or mad, and also in men
that be epulenticke or hauing the falling sicknesse, that be most
graued in the beginning of the new Spine, and in the latter
quarter of the Spine. Wherefore (saith Aristotle) when it
happeneth that the braine is either too drie, or too moyst, then
can it not worke his kinde, for then is the body made colde :
then are the spirits of life melted and resolved away : and then
followeth

followed feblennesse of the Whites, and of all other members of the body, and at the last death.

The Anatomie of the Face.

THE Front of the Forehead, containeth nothing but the Skinne and Pusculus flesh, for the Pannicle underneath, it is of Peritranium, and the bone is of the Coronall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead of Front, from one eare to the other, and from the rootes of the eares of the head before unto the Browes. But the cause why the browes were set and reared up, was, that they should defend the eyes from noyance without worth. And they be ordained with haire, to put by the humors of sweate that cometh from the head. Also the browes doe helpe the eye liddes, and doe beautifie and make faire the face, for he that hath not his browes shaired, is not seemely.

And Ariskele saith, that overmeasurable browes betokeneth an ambitious man. Also high browes and thicke, betokeneth hardinesse; and browes with litle haire betokeneth cowardise: and mealy, signifieth gentlenesse of heart. Incisions about these parts, ought to be done according to the length of the body, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the brow to hang over the eye without remedie, as it is many times seene, the more pittie. The browes be called Supercilium in Latine, and under is the eye liddes, which is called Cilium, and is garnished with haire. Two causes I finde, why the eye liddes were ordained. The first is, that they should keep & defend the eye from dust and other outward noyances. The second is, when the eye is weary or heavy, then they should be covered and take rest vnderneath them. Why the haire were ordained in them is, that by them is adressed the formes

of similitudes of visible things unto the apple of the Eye. The Eare is a member seemely and gristly, able to be solden with out, and is the Organe or instrument of hearing: It is of complexion cold and drie. But why the Eare was set vp out of the head, is this, that the soundes that be very fugitive, should lurke and abide vnder his shadow, till it were taken of the Instruments of hearing. Another cause is, that it should keepe the hole that it standeth ouer, from things falling in that might hinder the hearing. The Eiuels that are the Organes or Instruments of hearing, spring each from the Braine, from whence the seuen paire of Eiuels doe spring, and when they came to the hole of the Eare, there they wriche like a Wine-presse: and at the ends of them, there be like the head of a worme, or like a little teate, in which is receiued the sound, and so carried to the common wits. The Eyes be next of nature vnto the soule: for in the Eye is sene and knowne the disturbances and griefes, gladnesse and ioyes of the soule, as loue, wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of tenne things: that is to say, of seuen Tunicles or Cotes, and of three humours. Of the which (saith Galen) the braine and the head were made for the Eye, that they might be in the highest place, as a beholder in a Tower, as it was rehearsed in the Anatomie of the head. But diuers men hold diuers opinions of the Anatomie of the Eyes: for some men account but three Tunicles, and some fife. But in conclusion they meane all one thing. For the very truch is, that there be counted and reckoned seuen Tunicles, that is to say, Sclerotica, Secondina, Retyna, Vnia, Cornua, Aragua, and Coniunctiua: and these three humours. That is to say, Humour, Virtus, Humour Albiginus, and Humour ChrySTALLINUS.

It is to be knowne how and after what manner they spring: You shall vnderstand, that there springeth of the braine substance of his foremost Ventricle, two Eiuels, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomie, they be the first paire of Eiuels

netues that appeare of all seven. And it is shewed by Galen, that these sinewes be hollow as a Reede, for two causes. The first is, that the visible spirit might passe freely to the Eyes. The second is, that the forme of visible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes goe out from the substance of the braine, he cometh through the Diamater, of whose substance he taketh a Panicle or a Coate: and the cause why he taketh that Panicle, is to keep him from noying, and before they enter into the skull, they meet and are united into one sinewe, the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, ouerling through the braine Panne, and these sinewes be called *Nerui Optici*. And these causes I finde why these Nerves are ioyned in one before they passe into the Eye. First, if it happen any diseases in one Eye, the other should receiue all the visible spirit that before came to both.

The second is, that all things that we see should not seem two: for if they had not ben ioyned together, euery thing should haue seemed two, as it doth to a Worme, and to other beasts. The third is, that the sinew might stay and helpe the other. But here upon Lamfranke accordeth much: saying, that these two sinewes come together to the Eyes, & take a Panicle both of Diamater and of Duramater, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of these substances: that is to say, of Duramater, of Diamater, and of *Nerui optici*. There be engendred three Tunicles or Coates, as thus: Of the substance that is taken from Duramater, is engendred the first Coate that is called *Secundina*: and of *Nerui Optici*, is engendred the third Coate, that is called *Retina*: and each of them is more subiller then other, and goeth about the humours without meate. And it is to be understood, that each of these three Tunicles be diuided, and so they make five: that is to say, three of the parts of the braine, and three of the parts outwards, and one of *Pericranium*, that couereth

conereth the bones of the head, which is called Coniunctiua.

And thus you may perceiue the springing of them, as thus: Of Duramater, springeth Clitotica and Cornea. Of Diamater, springeth Secundina and vasa. And of Perut Optici, springeth Coniunctiua. Now to speake of the humours which be three, and their places are the middle of the Eyes: of the which, the first is Humour Altrus, because he is like Glasse, in colour very cleare, red, liquid, or thinn, and he is in the inward side next vnto the haine: and it is thinn, because the nutritiue blood of the Chyistaline might passe, as water through a sponge should be clenfed and made pure, and also that the visble spirit might the lightlier passe through him from the haine. And he goeth about the Chyistaline Humour, vntill he meete with Albuginus Humour, which is set in the vtermost part of the Eye. And in the middlest of these Humours Altrus, and Albuginus, is set the Chyistaline Humour, in which is set principally the sight of the Eye. And these Humours be separated and inuolued with the Pannicles aforesaid, betwene euery Humour a Pannicle: And thus is the Eye compound and made. But to speake of euery Humour and euery Pannicle in his due order and course, it would aske a long processe, and a long Chapter: and this is sufficient for a Chirurgeon. Now to begin at the Nose. You shall vnderstand, that from the haine there commeth two Sinewes to the holes of the haine-part, where beeginneth the concavities of the Nose, and these two be not properly Sinewes, but Orgaines or Instruments of smelling, and haue heades like teates or paps, in which is receiued the vertue of smelling, and representing it to the common wittes: Ouer these two, is set Colatozium, that we call the Posthilles: and it is set betwene the Eyes, vnder the vpper part of the Nose. And it is to be noted, that this concavities or ditch was made for two causes. The first is, that the aire that bringeth forth the spirit of smelling might rest in it, till it were taken of the Organe or Instrument of smelling. The second cause is, that the superfluities of the haine might be hidden vnder it, vntill it were clenfed:

cleused: And from his concavities there goeth two holes doctone into the mouth, of which there is to be noted thre profits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the aire might come through them to the Lungs, or else a mans mouth should alwaies be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said a man speaketh in his Nose when any of these holes be stopped. The third cause is, that the concavities might be cleused by them when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consumple or officiall, appearing without the face, somewhat plicable, because it should the better be cleused. And it is to be perceiued that it is compound and made of skynne and Lazarus flesh, and of two bones standing in manner trianglewise, whose extremities be ioyned in one part of the Nose with the Cozonall bone, and the nether extremities are ioyned with two Cristles, and another that deuideth the Nostrils within, and holdeth by the Nose.

Also there be two concavities or holes, that if one were stopped the other should serue. Also there is in the Nose two Pulcles, to helpe the working of his office.

And Galen sayeth, that the Nose shapeth the face most: for where the Nose lacketh (saith he) all the rest of the face is the more busimely. The Nose should be of a meane bignesse, and not to exceed in length, or breadth, nor in highnesse. For Aristotle saith, If the Nostrils be too thin, or too wide, by great drawing in of ayre, it betokeneth great straighnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the body, betokeneth and indgeth the affections and will of the soule of man, as the Philosopher saith. The Temples be called the members of the head, and they haue that name because of continuall mouing. And as the Science of the Anatomie meaneth, the spirit vitall is sent from the heart to the braine by Arteries, and be Veines and nutrimentall blood, where the vessels Purge the impurities in the temples be lightly hurt. Also the temple haue dens or holes inwardly, wherein he taketh the

the humour that cometh from the Braine, and bringeth the Eyes allape: and if the said Holes or Vents be pressed and wrong, then by trapping of the humour that continueth, he maketh the teares to fall from the Eye.

The Cheekes are the sideling parts of the face, and they containe in them Musculus flesh, with Veines and Arteries, and about these parts be many Muscles. Guido maketh mention of seven about the cheekes and ouer-lip.

And Haly Abbas saith, there be twelue Muscles that moue the nether Jawe, some of them in opening, and other some in closing or shutting, passing vnder the bones of the Temples: and they be called Temporales: And they be right noble and sensible, of whose hurt is much perill.

Also there be other Musculus for to grinde and to chewe. And to all these Muscles cometh Perues from the braine, to giue them feeling and mouing. And also there cometh to them many Arteries and Veines, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosophers say, the chiefe beaultie in man is in the Cheekes, and there the complexion of man is most knowne, as thus: If they be full, ruddie, and medled with temperate whitensse, and not fat in substance, but meanly fleshy, it betokeneth hot and moist of complexion: that is, Sanguine and temperate in colour. And if they be white coloured, without medling of rednesse, and in substance fat and soft, quauering, it betokeneth excesse and superfluitie of colde and moist: that is, Slegmaticke. And if they be browne in colour, or cyren, ycallow, redde and thinn, and leane in substance, it betokeneth great drying and heate: that is, cholericke. And if they be as it were browne in colour, and of little flesh in substance, it betokeneth excesse and superfluitie of drynesse and colde: that is, Melancholic. And as Auicen saith, the Cheekes doe not onely shew the diuersities of complexions, but also the affection and will of the heart: for by the affection of the heart, by suddaine ioy or drede, he warrth either pale or red. The bones or bony parts, first of the cheekes be two: of the
Rose

Pass outwardly, two: of the upper Mandible, two: within the Nose three, as thus: One deviding the Nostrilles within, and in each Nostrill one, and they seeme to be rololed like a wafer, and haue a hollownesse in them, by which the ayre is respired and daalwed to the Lungen, and the superfluitie of the braine is purged into the mouth-wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot finde that the nether Mandible should be of the number of those nine: for the nether Mandible accounted there, proueth them to be tenne in number: Of which thing I will hold no argument, but remit it to the sight of your eyes. The parts of the mouth are five, that is to say, the Lippes, the Teeth, the Tongue, the Vula, and the Pallet of the mouth. And first to speake of the Lipps, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes; one is, that they should be to the mouth as a dore to a house, and to keepe the mouth close till the meate were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The teeth are members consimile or officiall, spermatick, and hardest of any other members, and are fastened in the Cheek-bones, and were ordained for three causes. First, that they should chewe a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech: for they that lacke their teeth, do not perfectly pronounce their words.

The third is, that they should serue to beastes as weapons. The number of them is vncertaine: for some men haue more, and some lesse: they that haue the whole number, haue two and thirtie: that is to say, sixteene aboue, and as many beneath, as thus: two Swallies, two Quadripulles, two Carniens, eight Nozales, and two Canfales. The Tongue is a carnous member, compound and made of many Arteries, Ligaments, Veynes and Arriers, ordained principally for three causes. The first is, that when a man eateth, the Tongue might helpe to turne the meate till it were well chewed. The second cause is, that by

him

and the *Pecke* without the *Head*, the which might not well haue been done if they had been strong and boystrous. Of these afore-
said *seuen* *Spondels* of the *Pecke*, there springeth *seuen* paire of *Sinewes*, the which be diuided into the head & into the visage, to the *Shoulders* and to the *Armes*. From the hole of the first *Spondell* springeth the first paire of *Sinewes*, betwene the first *Spondell* and the second, and so forth of all the rest in like manner as of these. Also these *Sinewes* receiue subtil will of the *sinewes* of the *braine*: of which the *Will*, and *Sinewes*, & *Flesh*, with a *Wannicle*, make the composition of *Muscles*, *Lazartes*, and *Watones*, the which three things are all one, and be the instruments of voluntary mouing of euery member. The *Muscles* of the *Pecke* after *Galen*, are numbred to be twenty, mouing the *Head* and the *Pecke*, Likewise it is to be noted, that there be three manner of *Flethes* in the *Pecke*: the first is *Pixwex*, or *Sernissis*, and it is called of *Childzen*, *Gold-hairs*, or *yeallow haire*, the which are certaine *Longitudinals*, lying on the sides of the *Spondells* from the *Head* downe to the latter *Spondell*. And they are ordained for this cause, that when the *Sinewes* be wearie of ouermuch labour with mouing and trauell, that they might rest vpon them as vpon a bed.

The second *Flesh* is *Musculus*, from whom springeth the *Tendons* and *Cords* that moue the *Head* and the *Pecke*, which be numbred twenty, as is before declared. The third *Flesh* replenisheth the *boyde* places, &c. The third part of the *Pecke* is called *nutre*, and it is standing out of the *thyoate-holl*. The fourth part is called *Gula*, and the hinder part *Ceruix*, and hath that name of the *Philosophers*, because of the *Narrow* comming to the *Kidge-bones*. It is so called, because it is as it were a servant to the *braine*: For the *Pecke* receiueth and taketh of the *braine*, influence of vertue of mouing, and sendeth it by *sinewes* to the other parts of the bodie downewards, and to all members of the body.

Here you shall vnderstand, that the way of the meate, and *Spire*, or *Mofagus*, is all one thing: and it is to be noted, that it

stretcheth from the mouth to the Stomacke, by the hinder part of the Pecke inwardly, fastned to the Spondels of the necke, untill he come to the first Spondell, and there he leaueth the Spondell, and stretcheth till he come to the foremost part of the Breast, and passeth through Diaphragma, till he come to the mouth of the Stomacke, and there he is ended. Furthermoze, it is to be noted, that this Mesende is compound and made of two Tunicles or Coates (that is to say) of the inner and of the outer. The outer Tunicle is but simple, for he needeth no Retention but onely for his owne nourishing: but the inner Tunicle is compound, and made of Musculus Longitudinall Villi, by which he may draw the meate from the mouth into the Stomacke, as it shall be moze plainly declared in the Anatomie of the Stomacke. Furthermoze, Cana Pulmonis, via, trachia, Arteria, all these be one thing (that is to say) the Throate-boll, and it is set within the Pecke, besides the Mesende, towards Gula, and is compound of the Gristle, knit each with other. And the Pannicle that is meane betwene the Mesend, and the Throate-boll, is called Ismen.

Also ye shall vnderstand, that the great Veines which crosse by the sides of the Peck, to the upper part of the Head, is of some men called Gwidege, and of others, Venæ organice: the incision of whom is perillous. And thus it is to be considered, that the neck of man is compound, & made of skiny Flesh, Ligaments, and bones: and this sufficeth for the necke and the throate.

The Anatomy of the Shoulders and Armes.

AND first to speake of the Bones: It is to bee noted, that in the Shoulder there be two Bones, (that is to say) the Shoulder-bone, & the Cannell bone, and also the Adiutor bone of the Arme, are ioyned with the shoulder bones, but they are not numbred amongst them, but amongst the bones of the Armes. In the composition of the shoulder, the first bone is, Os

Spatula,

him is receiued the taste of sweet and soure, and presented by him to the common Wittes. The third is, that by him is pronounced enery speech. The fleshie part of the tongue is white, and hath in him nine Pulsles, and about the roote of him, is Glandulus, in the which be two wells, and they be euer full of spetle to temper and kepe moyst the tongue, or else it would waie dzie by reason of his labour, &c. The Quila is a member made of spongeous flesh, hanging downe from the end of the Pallet ouer the gullet of the throte, and is a member in complexion cold and dzie, and oftentimes when there falleth rawnesse or much moystnesse into it from the head, then it hangeth downe in the throte, and letteth a man to swallow, and it is broade at the upper end, and small at the nether. It was ordained for diuers causes. One is, that by him is holpen the sound of speech: for where the Quila is wanting, there lacketh the perfect sound of speech. Another is, that it might helpe the prololation of vomits. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Lungs. Another is, that by him is guided the superfluities of the braine, that cometh from the coletures of the Nose, or else the superfluities should fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carnous Pannicle, and the bones that be vnderneath it haue two diuisions, one along the Pallet from the diuision of the Nose, and from the opening of the other Mandible vnder the nether end of the Pallet, lacking halfe an inch, and there it diuideth ouerthwart, and the first diuision is of the Mandible: and the second, is of the bone called Parillarie or Maxillarie. that sustaineth and bindeth all other bones of the head together. The skinne of the Pallet of the mouth, is of the inner part of the stomacke and of Pyze, and of Esafagus, that is the way of the meate into the stomacke. The way how to know that such a Pannicle is of that part of the stomack, may be knowne when that a man is touched within the mouth, anon he beginneth to tickle in the stomacke, and the nearer that

he shall cough into the throte, the more it abhorreth the stomacke, and oftentimes it causeth the stomacke to yelde from him that is within him, as when a man doth vomit.

Also in the mouth is ended the uppermost extremitie of the Windpipe, which is called *Pyze* or *Uosagus*: And with him is contained *Trachia arteria*: that is, the way of the *pyze*, whose holes be covered with a lap like a tongue, and is gristly, that the meat and drinke might slide over him into *Uosagus*: the which gristle when a man speaketh is reared up, and covereth the way of the meate: and when a man swalloweth the meate, then it covereth the way of the *pyze*, so that when the one is covered, the other is discovered. For if a man open the way of the *pyze* when he swalloweth, if there fall a crum into it, he shall neuer cease coughing untill it be by againe. And this sufficeth for the Face.

The Anatomic of the Necke.

THE Necke followeth next to be spoken of. Galen proueth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neither necke nor voyce, except fish. And you shall vnderstand, that the necke is all that is contained betwixens the head and the shoulders, and betwixene the chin and the breast. It is compound and made of foure things, that is to say, of *Spondillus*, of *Seruicibus*, of *Gula*, and of *Garture*, the which shall be declared more plainly hereafter: and through these passe the way of the meate and of the *pyze*, but they be not the substance of the necke.

The *Spondels* of the necke be seven: The first is ioyned vnto the lower part of the head, called *Basillarie*, or *Basillaris*, and in the same wise are ioyned euery *Spondell* with other, and the last of the seven, with the first of the Backe or *Ridge*: and the *Lygaments* that keepe these *Spondels* together, are not so hard and tough as those of the backe: for why? those of the necke be more feebler and subtiler. The cause is this, for it is necessarie otherwhile that the head moue without the necke, and

how, by the fingers breadth or thereabout, then it is diuided by subtil Will, and medled with the simple flesh, and that which is made of it is called a Brawne. And the causes I finde, why that the simple flesh is medled with the Corde in the composition of the Brawne. The first is, that the aforesaid Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moyknesse, the which drought he getteth thorough his manifold mouing. The third is, that the forme of the Brawne members should be the more faire, and of better shape: wherefore God and Nature hath cloathed it with a Pannicle, that it might the better be kept: And it is called of the Philosophers, Pulculus, because it hath a forme like vnto a House. And when these Brawnes come nere a Joynt, then the Chordes spring forth of them, and are medled with the Ligaments againe, and so moueth that Joynt. And so ye shall vnderstand, that alwayes betwene enery two Joynts, is engendred a Brawne, proportioned to the same member and place, vnto the last extremitie of the fingers, so that as well the least iuncture hath a proper feeling and mouing when it needeth, as hath the greatest. And after Guydo, there be numbred thirtene in the arme and hand, as thus: foure in the Adiutor, mouing the vpper part of the arme: and foure in the Focles, mouing the fingers. Now to speake somewhat of the Veynes and Arteris of the arme: it is to be vnderstood, that from Venakelis, there commeth two brawnes, the one commeth to the one arme pit, and the other commeth to the other, And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the brawne is in the arme pit, there he is diuided into two brawnes: The one brawne goeth along in the inner side of the arme, vntill it come to the bough of the arme, and there it is called Basilica, or Epatica, and so goeth downe the arme till it come to the wrist, and there it is turned to the backe of the hand, and it is found betwene the little finger and the next, and there is called Saluarella. Now to the other bawne

he shall cough into the throte, the more it abhoreth the stomacke, and oftentimes it causeth the stomacke to valse from him that is within him, as when a man doth vomite.

Also in the mouth is ended the vppermost extremitie of the vntersand, which is called *pyze* or *stomagus*: And with him is contained *Trachia arteria*: that is, the way of the *pyze*, whose holes be covered with a lay like a tongue, and is gristly, that the meat and drinke might slide ouer him into *stomagus*: the which gristle when a man speaketh is reared vp, and couereth the way of the meate: and when a man swalloweth the meate, then it couereth the way of the *pyze*, so that when the one is covered, the other is discouered. For if a man open the way of the *pyze* when he swalloweth, if there fall a crum into it, he shall neuer cease coughing buttill it be vp againe. And this sufficeth for the Face.

The Anatomic of the Necke.

The Necke followeth next to be spoken of. Galen proueth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neither necke nor voyce, except fish. And you shall vnderstand, that the necke is all that is contained betwene the head and the shoulders, and betwene the chin and the breast. It is compound and made of foure things, that is to say, of *Spondillus*, of *Seruicibus*, of *Gula*, and of *Garture*, the which shall be declared more plainly hereafter: and though these passe the way of the meate and of the *pyze*, but they be not the substance of the necke.

The *Spondels* of the necke be seuen: The first is ioyned unto the lower part of the head, called *Parillarie*, or *Bazillarie*, and in the same wise are ioyned euery *Spondell* with other, and the last of the seuen, with the first of the Backe or *Ridge*: and the *Ligaments* that keepe these *Spondels* together, are not so hard and tough as those of the backe: for why? those of the necke be more febler and subtriller. The cause is this, for it is necessarie otherwhile that the head moue without the necke, and

how, by the fingers breadth or thereabout, then it is diuided by subtil Will, and medled with the simple flesh, and that which is made of it is called a Braine. And this causes I finde, why that the simple flesh is medled with the Corde in the composition of the Braine. The first is, that the aforesaid Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moistnesse, the which drought he getteth thorough his manifold mouing. The third is, that the forme of the Braine members should be the more faire, and of better shape: wherefoze God and Nature hath cloathed it with a Paruicle, that it might the better be kept: And it is called of the Philosophers, *Purculus*, because it hath a forme like vnto a House. And when these Braines come nere a Joynt, then the Chordes spring forth of them, and are medled with the Ligaments againe, and so moueth that Joynt. And so ye shall vnderstand, that allwayes betwene euery two Joynts, is engendred a Braine, proportioned to the same member and place, vnto the last extremitie of the fingers, so that as well the least iuncture hath a proper feeling and mouing when it needeth, as hath the greatest. And after Guydo, there be numbred thirtene in the arme and hand, as thus: foure in the *Adiutor*, mouing the vpper part of the arme: and foure in the *Focles*, mouing the fingers. Now to speake somewhat of the *Veynes* and *Arteirs* of the arme: it is to be vnderstood, that from *Venakelis*, there cometh two branches, the one cometh to the one arme pit, and the other cometh to the other, And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the branch is in the arme pit, there he is diuided into two branches: The one branch goeth along in the inner side of the arme, vntill it come to the bough of the arme, and there it is called *Bazilica*, or *Epatica*, and so goeth downe the arme till it come to the wrist, and there it is turned to the backe of the hand, and it is found betwene the little finger and the next, and there is called *Saluarella*. Now to the other branch

branch that is in the arme-hole, which spreadeth to the bitter side of the shoulder, and there he diuideth in two, the one goeth spreading vp into the carnous part of the head, and after descendeth through the bone into the bzaine, as it is declared in the Anatomie of the head. The other branch goeth on the outward side of the arme, and there he is diuided into two also, the one part is ended at the hand, and the other part is folded about the arme, till it appeare in the bouget of the arme, and there is called Sephalica, from thence it goeth to the backe of the hand, and appeareth betweene the thumbe and the foremost finger, and there it is called Sephalica Ocularis.

The two branches that I speake of, which he diuided in the hinder part of the shoulders, from each of these two (I say springeth one, and those two meete together and make one Veyne which appeareth in the haugh of the arme, and there it is called Mediana, or Cordialis, or Commine. And thus it is to be vnderstood, that of Vena Sephalica springeth Vena Ocularis, and of Vena Bazilica, springeth Vena Saluatella; and of the two veynes that meet, springeth Vena Mediana, and in ranspying from these fine principall Veynes springeth innumerable, of the which a Chirurgion hath no great charge: for it sufficeth vs to know the principalls.

As I speake of Artiers, you shall vnderstand, that wheresoeuer there is found a Veyne, there is an Artier vnder him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for wheresoeuer there goeth a Veyne to gine nutriment, there goeth an Artier to bring the spirit of life. Wherefore it is to be noted, that the Artiers lye more deeper in the flesh then the Veynes doe: for they carry and keepe in them more precious blood then doth the Veynes, and therefore he hath need to bee further from dangers outwardly: and therefore God and Nature haue ordained for him to be closed in two Coates, where the Veyne hath but one.

The Breast or Thorax, is the Arke or chest of the spirituall members

Spatula, or *Shoulder-blade*, whose hinder part is declined towards the *Chine*, and in that end it is broad and thinne, and in the upper part it is round, in whose roundnesse is a *Concauitie*, which is called the *Bore* or *cope* of the *Shoulder*, and which entreth the *Adiutor bones*, & they haue a binding together with strong flexible *Sinewes*, and are contained fast with each bone called *Clauicula*, or the *Cannell bone*: and this *Cannell bone* stretcheth to both the *Shoulders*; One end to the one *Shoulder*, and another to the other, and there they make the composition of the *Shoulders*. The bones of the great *arme*, (that is to say) from the *Shoulders* to the *fingers ends*, be thirty: the first is the *Adiutor bone*, whose upper end entereth into the *Concauitie* or *bore* of the *Shoulder bone*: it is but one *Bone* (hauiag no fellow) and it is hollow and full of *Marrow*, and it is also crooked, because it should be the more able to gripe things, and it is hollow, because it should be lighter and more obedient to the stirring or moving of the *Bras* or *Armes*.

Furthermore, this *Bone* hath two eminentes, or two knobs in his nether extremitie, or in the iuncture of the *Elbowe*, of the which the one is more Rising then the other) and are made like unto a *Bully* to draw water with, and the ends of these *Bones* enter into a *Concauitie* proportioned in the upper most ends of the two *Fore bones*, of which two *Bones*, the lesse goeth from the *Elbowe* to the *Thumbe*, by the upper most part of the *arme*, and the greater is the nether bone from the *Elbowe* to the little *Finger*. And these two *Bones* be contained with the *Adiutor bone*, and be bound with strong *Ligaments*, and in like manner with the bones of the *Hand*. The which *Bones* be numbered eight, the foure uppermost be topped with the foure neathermost towards the hands: and in the third ward of *Bones*, be five, and they are called *Ossa Patinis*, and they are in the *Palme* of the *Hand*. And to them be ioyned the bones of the *Fingers* and the *Thumbe*, as thus, in euery *Finger* three bones, and in the *Thumbe* two bones, (that is to say) the *Fingers* and *Thumbe* of euery hand fourteene, called *Ossa Digitorum*: in the *Palme*

of the Hand fine, called Patinis, and betwene the Hand and the Wrist eight, called Rasete, and from the Wrist to the Shoulder, three bones: all which being accounted together, ye shall finde thirtie bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cordes, and Braines: here first ye shall vnderstand, that there comineth from Minuca, through the Spondels of the Necke, foure sinewes, which most plainely doe appeare in sight, as thus: one comineth into the vpper part of the Arme, another into the neather part, and one into the inner side, and another into the vtter side of the Arme, and they bying from the braine, and from Minuca, both feeling and moving into the Armes, as thus: The sinewes that come from the Braine and from the Sparrow of the Wacke that is called Minuca, when they come to the iuncture of the Shoulder, there they are mixed with the Ligaments of the selfe Shoulder, and there the Ligaments receiue both feeling and moving of them, and also in their medling together, they are made a Corde or a Tendon.

Three causes I finde why the Sinewes were medled with the Ligaments. The first cause is, that the littlenesse of the Sinewes, which many wayes be made weary by their continuall moving, should be repressed by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should be through the qualitie of the Ligaments: The third is, the feeblenesse of the Sinewe, that is insufficient, and too feeble to vse his Office, but by the strength and hardnesse of the Ligaments.

Now to declare what a Cord is, what a Ligament, and what a Muscle, or a Braine, it is vnough rehearsed in the Chapter of the simple members: but if you will through the commandement of the Will or the Soule, drawe the Arme to the hinder partes of the bodie, then the vtter Braine is drawne together and the inner is enlarged, and likewise inwards, when the one braine doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cordes be lengthened: but when they passe the iuncture of the Shoulder and of the Elbow,

members of man, as saith the Philosopher : where it is to be noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinne, Musculus flesh, the Pappes and the Bones. The parts contained are, the Heart, the Linges, Pannicles, Llygements, Perues, Veines, Arteries, Pyre, or Mofagus. Now the Skinne and the flesh are knowne in their Anatomie. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body: for it is white, glandulus, and spongeous: and there is in them, both Perues, Veines, and Arteries, and by them they haue Colliganes with the Heart, the Liuer, the Spleine, and the generall members. Also there is in the Breaſt, as old Authours make mention, lxxx. or xc. Muscles: for some of them be common to the necke, some to the Shoulders, and to the Spades: some to Diafragma or the Midriffe: some to the ribbes, some to the Backe, and some to the Breaſt it selfe. But I finde certaine profitablenesse in the creation of the Pappes, as well in man as in woman: for in man it defendeth the spirituales from annoyance outwardly: and another, by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke: for in women there cometh from the Matris into their Breaſts many Veines, which bring into them Menstruall blood, the which is turned through the digeffiue vertue, from red colour vnto white, like the colour of the Pappes, euen as Chylley comming from the stomacke to the Liuer, is turned into the colour of the Liuer.

Now to speake of the Bones of the Breaſt: they be said to be triple or threefold, and they be numbred to the seven in the Breaſt befoze, and their length is according to the breadth of the Breaſt, and there extremities or ends be gristly, as the Ribbes be. And in the vpper end of Thorax is an hole or a concavities, in which is set the foote of the Furkleebone or Canel-bone, and in the nether end of Thorax, against the mouth of the Stomacke, hangeth a gristle called Enſiforme, and this gristle was ordained for two causes. One is, that it should de-

send the stomacke from hurt outwardly. The second is, that in time of fulnesse, it should giue place to the stomacke in time of need when it desireth, &c.

Now to speake of the parts of the backe behinde forth: There be twelue Spondels, through whom passeth Myruca, of whom springeth twelue paire of Nerves, bringeth both feeling and moving to the Muscles of the breast aforesaid. And here it is to be noted, that in every side there be twelue ribbes, that is to say, seuen true and five false, because these five be not so long as the other seuen be: and therefore called false Ribbes, as it may be perceiued by the sight of the Cpe. Likewise of the parts that be inwardly, and first of the Heart, because he is the principall of all other members, and the beginning of life: he is set in the middelt of the breast severally by himselfe, as Lord and King of all members. And as a Lord or King ought to be serued of his subiects that haue their lining of him, so are all other members of the body subiects to the Heart: for they receive their lining of him, and they doe seruice many waies vnto him againe. The substance of the Heart, is as it were Lazarus flesh, but it is spermatike, and an officiall member, and the beginning of life, and he giueth to every member of the body, both blood of life, and spirit of breath and heate: for if the Heart were of Lazarus flesh, his moving and stirring should be voluntary and not naturall, but the contrary is true: for it were impossible that the Heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a pine apple, and the broad end thereof is vpiwards, and the sharp end is downwards: depending a little towards the left side.

And here it is to be noted, that the Heart hath blood in his substance, whereas all other members haue it but in their Veines and Arteries: Also the Heart is bound with certaine Ligaments to the backe part of the breast, but these Ligaments touch not the substance of the Heart, but in the ouer part they spring forth of him, and is fastened as aforesaid. Furthermore, the Heart hath two Ventricks, or Concauities, and the left is higher then

then the right : and the cause of his hollownesse, is this : For to keepe the blood for his nourishing, and the aire to abate and temper the great heate that hee is in, the which is kept in Concanities. Nowe here it is to be noted, that to the right Wentricle of the Heart, commeth a Weyne from the great Weyne called Venakelis, that receiveth all the substance of the blood from the Liver. And this Weyne that commeth from Venakelis, entreth into the heart of the right Wentricle, as I said before, and in him is brought a great portion of the thickest blood to nourish the heart with, and the residue that is left of this, is made subtile through the vertue of the Heart, and then this blood is sent into a Concanitie or pit in the midst of the Heart, betwene the two Wentricles, and therein it is made hote and pured, and then it passeth into the left Wentricle, and there is ingendred in it, a Spirit, that is clearer, brighter, and subtiler, then any corporall or bodily thing, that is engendred of the foure Elements : For it is a thing that is a meane betwene the body and the soule. Wherefore it is likened of the Philosophers to be more liker heavenly things, then earthly things.

Also it is to be noted that from the left Wentricle of the heart springeth two Arteirs : the one having but one Coate, and therefore it is called Arteria venalis : And this Arterir carrieth Blood from the Heart to the Lungs, the which blood is vaporous, that is tryed and left of the heart, and is brought by this Arterir to the Lungs, to giue him Nutriment, and there he receiveth of the Lungs ayre, and bringeth it to the heart to refresh him with.

Wherefore Galen sayeth, that hee findeth that mans Heart is Naturall and friendly to the Lungs : For he giueth him of his owne Nutrimentall to nourish him with, and the Lungs reward him with aire, to refresh him with againe, &c.

The other arteir that hath two Coates, is called Vena Arterialis, or the great Arterir, that ascendeth and descendeth, and of him springeth all the other Arteirs that spred to euery member of the body : for by him is vaited and quickened all the members of the body. For the Spirit that is retained in them, is the instrument

ment of treasure of all the vertue of the soule. And thus it passeth butill it come to the braine, and there he is turned into a further digestion, and there he taketh another Spirit, and so is made a minall, and at the Liver nutrimentall, and at the Testikles generative: and thus it is made a spirit of every kinde, so that hee being meane of all manner operations and workings, taketh effect. Two causes I finde why these Arteirs haue two Coates. One is, that one Coate is not sufficient, nor able to withstand the violent mouing and stirring of the Spirit of life, that is carried in them.

The second cause is, that the thing that is carryed about from place to place, is of so precious a treasure, that it had the more neede of god keeping. And of some Doctors this Arteir is called the Pulsative veyne, or the beating Veyne: for by him is perceived the power and might of the Heart, &c. Wherefore God and Nature haue ordained that the Arteirs haue two Coates. Also there is in the Heart three Bellikles, opening and closing the going in of the Heart blood, and spirit in convenient time. Also the Heart hath two little Cares, by whom commeth in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Audiment, to helpe and strengthen the selfe Heart. Also the Heart is covered with a strong Pannicle, which is called of some Capsula Cordis, or Pericordium, the which is a strong case, unto whom commeth Serues, as to other inward members. And this Pannicle Pericordium, springeth of the upper Pannicle of the Spidisse. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeth that the Lungs fall not ouer the Heart. Also there is another Pannicle that covereth the Rihs inwardly, that is called Plura, of whom the Spidisse taketh his beginning. And it is said of many Doctors, that Duramater is the originall of all the Pannicles within the bodie: and thus one taketh of another.

The Anatomie of the Lungs.

The Lungs is a member Spermaticke of the first Creation, and his naturall complexion is cold and drie, and in his accidentall complexion hee is cold and moyste, lapped in a Peruous Pannicle, because it should gather together the softer substance of the Lunges, and that the Lunges might feele by the meanes of the Pannicle, that which hee might not feele in himselfe. Now to proue the Lungs to be cold and drie of kinde, it appeareth by his swift stirring, for hee lyeth euer wauiing ouer the Heart, and about the Heart. And that he is cold and moyst in reward, it appeareth well, that he receiueth of the Braine many cold matters, as Cataries, & Rheumes, whose substance is thin. Also I finde in the Lungs thre kindes of substance. One is a Veyne comming from the Liuer, bringing with him the Crude or rawe part of the Chylle, to feed the Lungs. Another is Arteria venealis, comming from the Heart, bringing with him the spirit of life to nourish him with. The third is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to do his Office.

The Lungs is diuided into five Lobbes or Pellikeles, or five portions, (that is to say) thre in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others should serue and do their office. And thre causes I finde why the Lungs were principally ordained. First, that they should draw cold winde, and refresh the Heart. The second, that they should change and alter, and purifie the ayre before it come to the Heart, lest the heart were hurt and annoyed with the quantitie of the ayre. The third cause is, that they should receiue from the heart the fumes superfluities that he putteth forth with his breathing, &c.

Behinde the Lungs, toward the Spondells, passeth Vire or Mosagus, of whom it is spoken of in the Anatomie of the Pecke. And also there passeth both Veynes and Arteries, and all

these with Trachia Arteria, doe make a Stoke, replete vnto the Gullet, with the Pannicles, and strong Ligaments, and Glan-
dulus flesh to fulfill the voide places. And last of all, is the Pidr-
risse, and it is an officiall member made of two Pannicles and
Lazartus flesh, and his place is in the midst of the bodie, ouer-
thwart or in breadth vnder the region of the Spirituall mem-
bers, departing them from the Matrix.

And these causes I find why the Pidrresse was ordained. First,
that it would diuide the spirituels from the Putrates. The se-
cond, that it should keep the vitall colour or heat to descend down
to the Putrates. The last is, that the malicious fumes reared by
from the Putrates, should not noy the spirituels or vitals, &c.

The wombe is the region or the City of all the Intrailes, the
which reacheth from the Pidrresse downe vnto the share inward-
ly, & outwardly from the Reines or Kidneys, downe to the bone
Pecten, about the priuie parts. And this Wombe is compound &
made of two things (that is to say) of Syfac, and Myrac. Syfac is
a Pannicle, and a member spermaticke, officiall, sensible, Syuo-
wie, compound of subtile Will, and in complexion cold and drie,
hauing his beginning of the inner Pannicle of the Pidrresse. And
it was ordained, because it should containe and binde together
all the Intrailes, and that he defend the Pusculus, so that hee op-
presse not the Naturall members. And that hee is strong and
tough, it is because he should not be lightly broken, & that those
things that are contained goe not forth, as it happeneth to them
that are broken, &c. Myrac is compound, and made of foure
things: (that is) of Skinne outwardly of Fatnes, of a carnous
Pannicle and of musculus Flesh. And that it is to be under-
standed, that all the whole from Syfac outward, is called Myrac,
it appeareth well (by the words of Galen,) where hee comman-
deth, that in all wounds of the Wombe, to sewe the Syfac, with
the Myrac, and by that it proueth, that there is nothing with-
out the Syfac, but Myrac. And in this Myrac, or vpper part of
the Wombe, there is noted eight Muscles, two Longitudinals,
proceeding from the Shield of the Stomacke, vnto Os Pecten:
two

two Latitudinals comming from the backwards to the wombe: and foure Transuerse, of the which, two of them spring from the Ribbes on the right side, and goe to the left side, to the bones of the Vanches, or of Pecten: and the other two spring from the Ribbes on the left, and come ouer the wombe to the right parts, as the other before doth.

Here is to be noted, that by the vertue of the subtile will that is in the Musculus Longitudinal, is made perfect the vertue attractive: and by the Musculus Transuerse, is made the vertue retentive: and by the Musculus Latitudinal, is made the vertue expulsive. It is thus to be understood, that by the vertue attractive, is drawne downe into the Intestines, all superfluities, both water, winde, and dyrt. By the vertue retentive, all things are withholden and kept, until Nature haue wrought his kind. And by the vertue expulsive is put forth all things, when Nature prouoketh any thing to be done. Galen saith, that wounds or incisions be more perillous in the midst of the wombe, then about the sides, for there the parts be more tractable then any other parts be. Also he saith, that in wounds piercing the wombe, there shall not be made good incarnation, except Sifac be sewed with Myrac. Now to come to the parts contained within: First that which appeareth next vnder the Sifac is Omentum, or Zirbus, the which is a Pannicle couering the stomacke and the Intestines, implanted with many Veines and Arteries, and not a little fatnesse ordained to keepe most the inward parts.

This Zirbus is an officall member, and is compound of a Veine and an Arterie, the which entereth and maketh a line of the bitter Tunicle of the stomacke, vnto which Tunicle hangeth the Zirbus, and couereth all the guttes downe to the Thare.

Two causes I finde why they were ordained. One is, that they should defend the Putratines outwardly. The second is, that through his owne power and vertue, he should strengthen and comfort the digestion of all the Putrates, because they are more feebler then other members be, because they haue but a thinn wombe or skin, &c. Next Zirbus, appeareth the Intestines or guts

of which Galen saith, that the Gutes were ordained in the first creation to conuey the drosse of the meate and drinke, and to cleense the body of their superfluities. And here it is to be noted, that there be five portions of one whole Gutte, which both in man and beast beginneth at the nether mouth of the stomacke, and so continueth forth to the end of the fundament. Neuerthelesse he hath diuers shapes and formes, and diuers operations in the body, and therefore he hath diuers names. And here, upon the Philosophers say, that the lower wombe of a man, is like vnto the wombe of a swine. And like as the stomack hath two Tunicles, in like manner haue all the Guts two Tunicles. The first portion of the Guts is called Duodenum; for he is 12. Inches of length, and couereth the nether part of the stomacke, and receiveth all the drosse of the stomack: the second portion of the Guts is called Ieiunium, for he is euermore empty, for to him lieth euermore the chiefe of the Gall, beating him soze, and draweth forth of him all the drosse, and cleanseth him cleane: the third portion of Gut, is called Yleon, or small Gut, and is in length fiftene or sixtene Cubits. In this Gut oftentimes falleth a disease called Yleaca Passio. The fourth Gut is called Monoculus, or blinde Gut, and it seemeth to haue but one hole or mouth, but it hath two, one nere vnto the other, for by the one all things goe in, and by the other they go out againe. The fift is called Colon, and receiveth all the drosse deppriued from all profitablenes, and therefore there cometh not to him any beynes Miseraites, as to the other. The sixt and last, is called Rectum or Longaon, and he is ended in the Fundament, and hath in his nether end foure Muscles, to hold, to open, to shut, and to put out &c. Next is to be noted of Mensenterium, the which is nothing else but a tecture of innumerable beynes Miseraites, ramed of one beyne called Porta Epates, couered and defended of Pannicles and Lygaments cunming to the Intrails, with the backe full of farnesse and Glandulus flesh, &c.

The stomacke is a member compound and spermaticke, sinnowy and sensible, and therein is made perfect the first digestion

tion of Chile. This is a necessary member to all the body, for if it faile in his working, all the members of the body shall corrupt.

Wherefore Galen saith, that the stomacke was ordained principally for two causes. The first, that it should be to all the members of the body, as the earth is to all that are engendred of the earth, that is, that it should desire sufficient meate for all the whole body. The second is, that the stomacke should be a sacke or chest to all the body for the meate, and as a Coker to all the members of the body. The stomack is made of two Pannicles, of which the inner is Perueous, and the viter Carneous. This inner Pannicle hath Vascular Longitudinals, that stretch along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And he hath Transverse villi, for to withhold or make retention. And also the viter Pannicle hath Latitudinall villi, to expulse and put out: & that by his heate he should help the digestive vertue of the stomack, and by other heates giuen by his neighbours, as thus. It hath the Liver on the right side, chafing and heating him with his lobes or figures: and the Splene on the left side, with his sarnesse and beynes, sending to him melancholie, to exercise his appetites: & about him is the Heart, quickning him with his artiers: Also the braine sending to him a branch of Nerves to giue him feeling. And he hath on the hinder part, descending from the parts of the backe many Ligaments, with the Arriers loyned to the Spondels of the backe. The forme or figure of this stomacke is long, in likenesse of a Gorge, crooked: and that both holes be in the vpper part of the body of it, because there should be no going out of it vnadvisedly of those things that are receiued into it. The quantity of the stomacke commonly holdeth two Pitchers of water, and it may suffer many passions, and the nether mouth of the stomacke is narrower then the vpper, and that for three causes. The first cause is, that the vpper receiueth meate great and boysterous in substance, that there being made subtil, it might passe into the nether. The second is, for by him passeth

all the meates, with their chylotie from the stomacke to the Liuer. The third is, for that through him passeth all the drosse of the stomacke to the guts. And this sufficeth for the stomacke, &c.

The Liuer is a principall member, and officiall, and of his first creation spermatike, complete in quantity of blood, of himselfe insensible, but by accident he is insensible, and in him is made the second digestion, and is lapped in a sinovie Pannicle.

And that he is a principall member, it appeareth openly by the Philosophers, by Auicen and Galen. And it is officiall as is the stomacke, and it is of spermatick matter, and sinovie, of the which is engendred his veines. And because it was like in quantity, Nature hath added to it crudded blood, to the accomplishment of sufficient quantity, and is lapped in a sinovie Pannicle. And why the Liuer is crudded, is because the Chyle which commeth from the stomacke to the Liuer, should be turned into the colour of blood.

And why the Liuer was ordained, was because that all the nutrimentall blood be engendred in him. The proper place of the Liuer is vnder the false Ribbes in the right side. The forme of the Liuer is gibbous or buachie on the backe side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should be plyable to the stomacke, like as a hand doth to an Apple, to comfort her digestion, for his heate is to the stomacke, as the heate of the fire is to the Potte or Cauldron that hangeth ouer it.

Also the Lungs is bound with his Pellikles to the Diafragma, and with strong Ligaments. And also he hath Coliganes with the stomacke and the Inttrailes, and with the Heart and the Keynes, the Testikles and other members. And there are in him five Pellikles, like five fingers. Galen calleth the Liuer *Mella Sanguinaria*, containing in it selfe foure substances, Patrall and Nutrimentall. The Naturals is sent with the blood to all parts of the body, to be engendred and nourished. And the Nutrimentalls be sequestred and sent to places ordained for some helpings. These are the places of the Humours, the blood
in

in the Liver, Choller in the Chest or Gall, Melancholie to the Spleene, Flegme to the Lungs and the Jundures, the waterie superfluities to the Reynes and Vesike. And they goe with the Blood, and sometime they putrifie and make Feuers, and some be put out to the skinne, and be resolu'd by sweat, or by Scabs, by Pusshes, or by Impostumes.

And these foure naturall humours (that is to say) Sanguine, Choler, Melancholie, and Flegme, be engendred and distributed in this manner: First ye shall vnderstand, that from the Spermatick matter of the Liver inwardly, there is ingendred two great Veynes, of the which, the first and the greatest is called Porta, and cometh from the concauitie of the Liver, of whom springeth all the small beines Miseraices: and these Miseraices, be to Vena Porta as the branches of a Tree be to the stock of a Tree. For some of them be contained with the bottome of the stomack: some with Duodenum some with Ieiunium, some with Yleon, and some with Monoculus, or Saccus. And from all these Guts they bring to Vena Porta, the succozitie of Chiley, going from the stomack, and distribute it into the substance of the Liver. And these Veynes Miseraices, be innumerable. And in these Veynes begun the second Digestion, and ended in the Liver, like as it is in the stomacke the first Digestion.

So it proueth that Vena Porta, and Vena Miseraices, serue to bring all the succozitie of all the meate and drinke that passeth the stomack to the Liver, and they spread themselves thorough the substance of the Liver inwardly, & all they stretch towards the gibbous (or bowing part of the Liver,) and there they meet, and goe all into one Unitie, and make the second great Veine, called Vena Vlis, or Concaua, or Vena Ramosa: all is one, and he with his Rotes draweth out all the blood engendred from the Liver, and with his branches Ramifying upwards and downwards, carryeth and conueyeth it to all other Members of the Bodie to be nourished with, where is made perfect the third Digestion. And also there goeth from the Liver Veynes, bearing the superfluities of the third Digestion to their proper places,

as it shall be declared hereafter. Now to speake of the Gall, or of the cheft of the Gall: It is an officiall member, and it is supermatricke and sinowie, and hath in it a subtrill Will, and it is a purse or a Panniculer Vefficle in the hollownesse of the Liver: about the middle Pericle or Lobe, ordained to receiue the Cholericke superfluities which are engendred in the Liver: The which purse or bagge hath three holes or Peckes: By the first he draweth to him from the Liver the Choller, that the Blood be not hurt by the Choler. By the second Peck, he sendeth to the bottome of the stomacke Choler, to further the Digestion of the stomacke. And by the third Pecke he sendeth the Choler regularly from one Gut to another, to cleanse them of their superfluities and Dross: and the quantitie of the purse, may containe in it halfe a pinte, &c.

And next is the Splene, or the milte, the which is a Spermatricke member, as are other members: and officiall, and is the receptory of the Melancholious superfluities that are engendred in the Liver: and his place is on the left side, transversely linked to the stomacke, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the melancholious superfluities that are engendred of the Liver which he draweth to him he is nourished with. The second cause is, that the nutritive Blood should by him be made the more purer, and cleane, from the drosse and thicking of the Melancholie, &c.

And next of the Keynes and kidnepes: It is to be understood, that within the region of the Putrites backwards, are ordained the kidnepes, to cleanse the Blood from the watery superfluities, and they haue each of them two passages or holes, or Peckes: By the one is drawne the water from Venakelis, by two Keynes, which are called Vena Amulgentes, the length of a Finger of a man, and issueth from the Liver: and by the other is sent the same Water to the Bladder, and is called Poros Vrichides.

The substance of the kidnepes, is Lazarous Flesh, hauing Longitudinall Wlll: and their place is behinde, on each side of the

the Spondels, and they are two in number, and the right Kidney lyeth some what higher then the left, and is bound fast to the backe with Ligaments. The Philosopher saith, that mans kidneyes are like the Kidneyes of a Cowe, full of hard Concauities, and therefore the sores of them be hard to cure. Also they are moze harder in substance then any other fleshy member, and that for two causes. One is, that hee be not much hurt of the sharpnesse of the Urine. The other is, that the same Urine that passeth from him, might the better be altered and clenfed through the same. Also there commeth from the Heart to each of the Kidneyes, an arteir, that bringeth with him Blood, heate, spirite, and Life. And in the same manner there commeth a Veine from the Liver, that bringeth blood to nourish the kidneyes, called Blood Putrimentall.

The grease of the Kidneyes or Fatnesse, is as of other inward members, but it is an officiall member, made of thinne Blood, congealed & crudded through cold, and there is ordained the greater quantitie in his place, because it should receiue and temper the heate of the Kidneyes, which they haue of the burning sharpnes of the Water.

Now by the kidneyes vpon the Spondels, passeth Venakelis, or Venacua, which is a Veine of great substance: for he receiueith all the Putrimentall blood from the Liver, and from him passeth many small Pipes on euery side, and at the Spondell betwene the Shoulders, he diuideth himselfe whole into two great braunches, the one goeth into the one arme and the other in the other, and there they diuide themselues into many Veines and braunches, as is declared in the armes.

The Anatomie of the Haunches,
and their parts.

The Haunches are the lower part of the Wombe, ioyning to the Thighs and the secret members. And three things there are to be noted thereof. The first is of the parts containing: the

second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Sifac, the Zirbus and the bones. The parts contained outwardly, are the Vezike, or Bladder: the Spermatick vessels, the Patriir in women, Langaon, Perues, Uepues, and Artiers, descending downewards; the parts proceeding outwards, are the Buttockes and the Muscles, descending to the Thighes, of which it is to be spoken of in order. And first of the partes containing: as of Myrac, Sifac, and Zirbus, there is enough spoken of in the Anatomie of the Uombe. But as for the bones of the Hanches, there be of the partes of the backe thre Spondells of Ossa sacri, or of the Hanches: and thre Cartaliginis Spondells of Ossa Cande, called the Taile bone.

And thus it is proued, that there is in every man thirty Spondells, and thus they are to be numbred: in the Becke seauen, in the Ridger twelue: in the Keynes sixe: and in the Hanches sixe: And it is to be noted, that every Spondell is hollow in the middelt: through which hollownesse passeth Nuca from the braine, or the marrow of the Backe. And some Authoꝝ say, that Mynuca is of the substance that the Braine is of: For it is like in substance, and in it selfe giueth to the Perues both the vertue Mowing and Feeling.

And also every Spondell is holden on every side, through the which holes, both Artiers and Uepnes do bring from the Heart and the Liuer both Life and nourishment, like as they doe to the Braine: and from the Pannicle of Mynuca, or the marrow of the back, through the holes of the sides of the Spondells, springeth forth Perues motions, and there they entermeddle themselves with the strong Ligaments that be insensible, and so the Ligaments receiue that feeling of the Perue, which the Perue taketh of Mynuca. And by this Reason many authoꝝ proue, that Mynuca is of the same substance that the Braine is of, and the Pannicles of the Nuca is of the same substance of the Pannicles of the Braine, &c. And each of these Spondells be bound fast one with another, so that one of them may not well be named with-
out

out another. And so all these Spondels together, contained one by another are called the Kidgebone, which is the foundation of all the shape of the body. They with the last Spondell be contained or ioyned to the bones of the Panches, and they be the upholders of all the Spondels. And these bones be small towards the taile-bone, and broad towards the Panches, and befoze they ioyne and make Os Pectinis. And so they be broad in the parts of the Iles, and therefore some authoꝝ calleth it Ilea. And each of these two bones toward the Liuer hath a great round hole, into the which is receined the bone called Vertebra, or the Whozlebone. Also besides that place, there is a great hole or way, thozow the which passeth from aboue Pusculus, beyne and Artiers, and goe into the Thighes. And thus it is to be noted, that of this bone Pecten, and the bone Vertebra, is made the iuncture of the Thigh.

Now to speake of the parts contained, the first thing that cometh to sight is the Bladder, the which is an officiall member, compound of two seruous Pannicles, in complexion cold and drie, whose necke is carnos, and hath Muscles to withhold, and to let go: and in man it is long, and is contained with the yard, passing through Peritoneum, but in women it is shorter, and is contained within the Vulua. The place of the bladder, is betwene the bone of the Share and the tayle gut, called Longaon. and in women, it is betwene the foresaid bone and the Matrix.

And in it is vplanted two long vessels conuaying from the Kidneys, whose names be Porri Vickides, bringing with them the vyne or water from the Kidnies to the Bladder, which pryncipally entreth into the holes of the Pannicles of the Bladder, by a naturall mouing betwene Tunicle and Tunicle, and there the vyne findeth the hole of the nether Tunicle, and there it entreth princpally into the contraitie of the bladder, and the more that the bladder is filled with vyne, the straiter be the two Pannicles compysed together, for the holes of the tunicles be not enen one against another, & therefore if the bladder be neuer so full, there
may

may none go backe againe. The forme of it is round, the quantitie of it is a Pitcher full, in some moze, in some lesse, &c.

Also there is found two other vessels, called Vaza Seminaria, or the spermaticke vessels. And they come from Uenakelis bringing blood to the Testicles, as well in man, as in woman, the which by his further digestion it is made sperme or nature in men: they be put outward, for the Testicles be without, but in women it abideth within, for their Testicles stand within: as it shall be declared hereafter.

Next followeth the Matric in women: the Matric in women is an officall member, compound and Perueous, and in complexion cold and drie: and it is the seed of mans generation, and it is an instrument susceptible, that is to say, a thing receiving or taking: and her proper place is betwene the bladder and the gut Longaon, the likenesse of it, is as it were a yard reuerfed or turned inward, hauing testicles likewise, as aforesaid. Also the Matric hath two Concauities or Welles, and no moe, but all beastes haue as many Welles as they haue Pappes heads. Also it hath a long necke like an Uinall, and in euery necke it hath a mouth, that is to say, one within, and another without. The inner in the time of conception is shut, and the viter part is open as it was before: and it hath in the middest a Lazarus Pannicle, which is called in Latine Tengito: And in the creation of this Pannicle, is found two vtilities. The first is, that by it goeth forth the vyine, or else it should bee shed throughout all the Vulua: the second is, that when a woman doth set her thyghs abroad, it altereth the ayre that commeth to the Matric for to temper the heate.

Furthermoze, the necke that is betwene these two aforesaid mouthes, in her concauitie hath many inuolutions and pleates, toynd together in the manner of Rose leaues before they be fully spread or ripe, & so they be shut together as a purse mouth, to that nothing may passe forth but vyine, but at the time of childing. Also about the middle of this necke be certaine veines in Paydens, the which in time of deflowring, be corrupted and broken.

Further,

thermoze, In the sides of the bitter mouth, of the mouth are two Testikles or Stones, and also two vessels of Sperme, hotter then mans vessels, and in time of Coyt the Womans sperme is shed downe in the bottome of the Matrir. Also from the Liuer there commeth to the Matrir many Veynes, bringing to the Child nourishing at the time of a Womans being with Child: and those Veynes, at such time as the Matrir is boyde, bring thereto superfluities from certayne members of the Body, whereof are engendred womans flowers, &c.

And for as much as it hath pleased Almightye God to giue the knowledge of these his Misteries and works vnto his Creatures in this present World, Here I suppose to declare what thing Embzeon is, and his Creation. The noble Philosophers, as Galen, Auicen, Bartholomeus, and diuers others, writing vpon this matter, say: that Embzeon is a thing engendred in the Mothers wombe; the originall whereof is the Sperme of the Man and of the Woman, of the which is made by the might and power of (GOD) in the mothers wombe a child: as hereafter more at large shall be declared. First, the field of Generation called the Matrir, or the Mother, is knowne in the Anatomie, whose place is properly betwixt the Bladder and Longaon, in the Woman, in which place is sowne by the Tillage of man, a couenable matter of kindly heate: For kindly heate is cause efficient both of doing and working, & Spirit that giueth vertue to the body, and governeth and ruleth that vertue: the which Seed of generation commeth from all the parts of the Bodie, both of the Man and Woman, with consent and will of all Members, and is shed in the place of Conceiving, where thorow the vertue of Nature, it is gathered together in the Celles of the Matrir or the Mother, in whom be the way of the working of mans seede, and by the way of suffering of the Womans seede mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embzeon. And farther it is to be noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and purest drops

of Blood in all the body, and by the labour and chaffing of the Testicles or Stones, this Blood is turned into another kinde, and is made Sperme. And in man it is hot, white, and thicke: wherefore it way not spread nor runne abroad of it selfe, but runneth and taketh temperance of the Womans sperme which hath contrary qualities: For the womans sperme is thinner, colder, and feebler. And as some Authoꝝ hold opinion, when this matter is gathered into the right side of the Matrice, then it happeneth a Male kinde, and likewise on the left the Female, and where the vertue is most, there it saoureth most. And further it is to be noted, that like as the Kenet of the Cheese hath by himselfe the way or vertue of working, so hath the Milke by way of suffering: and as the Kenet and Milke make the Cheese, so doth the sperme of Man and Woman make the generation of Embreon, of the which thing springeth (by the vertue of kindly heate) a certaine Skinne or Caule, into the which it lappeth it selfe in, wherewith after wards it is tyed to the Mothers wombe, the which couering cometh forth with the byrth of the Childe: and if it happen that any of the Skinne remaine after the byrth of the Childe, then is the Woman in perill of her life.

Further more, (it is said) that of this Embreon, is engendred the Heart, the Liver, the Braynes, Nerues, Veynes, Arteries, Cordes, Ligaments, Skins, Gristles, and Bones, receiuing to them by kindly vertue the menstruall blood, of which is engendred both flesh & fatnes. And as writers say, the first thing that is shapen, be the pꝛincipals: as is the Heart, Liver, and Braine. For of the Heart springeth the artiers: of the Liver, the Veynes: and of the Braine, the Nerues: and when these are made, Nature maketh and shapeth both Bones and Gristles to keepe and saue them, as the bones of the head for the Braine: the Breast Bones, and the Ribbes, for the Heart and the Liver. And after these springeth all other members one after another: and thus is the Childe byed forth in foure degrees, as thus. The first is, when the said Sperme or Seede is at the first as it were Milke. The second is, when it is turned from that kinde into another kinde,

kinde, is yet but as a lump of Blood, and this is called of Iporas Fetus. The third degree is, when the principals be shapen, as the Heart, Liver, and Braine. The fourth and last, as when all the other members be perfectly shapen, then it receiveth the Soule, with Life and Breath, and then it becometh to moue it selfe a' oke. Now in these foure Degrees aforesaid : in the first as Pilke, it continueth seven dayes: in the second as Fetus nine dayes : in the third, as a lump of Flesh engendring the principals the space of nine dayes: and the fourth vnto the time of full perfection of all the whole members, is the space of eightene dayes: So is there sixe and fortie dayes from the day of Conception, vnto the day of full perfection and receiuing of the Soule, as God best knoweth.

Now to come againe to the Anatomie of the Paunches: Then come we to Longaon, other wise called the taile-gut, whose substance is Pannicular, as of all the other bowels: the length of it is of a span long, stretching nigh to the Keynes, his nether part is called Annis. (that is to say) the towell: and about him is found two Muscles, the one to open, the other to shut. Also there is found in him five Veines or branches of Veines, called Venæ Emoroidales, and they haue colligantes with the Bladder: wherefore they are partners in their grieues.

And when this Longaon is raised vp, then yee may see the beyanes and arteirs, and Sinewes, how they be branched and bound downe to the nether parts: the parts proceeding cutwardly, are Didimus Peritoneum, the Parde, the Testicles, and Buttocks. And first, it shall be spoken of the Parde, or of mans generatiue members, the which dureth vnto that part that is called Peritoneum, the which place is from the Coddies, vnto the Fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Parde is in the end and terme of the share.

The Pard is an officiall member, and the Tiller of mans generation, compound, and made of Skin, Braines, Tendons, Veines, Arteirs, Sinewes, and great Ligaments: and it hath in it two Passages, or principall issues, one for the Sperme,

and an other for the Vrine. And as the Philosophers say, the quantitie of a common yard, is eight or nine inches, with measurable bignesse proportioned to the quantity of the Patrie.

This member hath (as saith Auicen) three holes, through one passeth insensible polissions and winde, that causeth the yard to rise: the other two holes is declared before. Also the yard hath a skinne, and about the head thereof, it is double, and that men call Præputium; and this skinne is moueable, for through his consecration the Spermatick matter is the better, and sooner gathered together, and sooner cast forth from the Testikles: for by him is had the more delectation in the doing. And the foremost part of the head of the Yard before, is made of a brownie flesh, the which if it be once lost, it is neuer restored againe, but it may be well skinned, &c.

The Coddes is a compound member, and an officiall, and though it be counted amongst the generatiue members, yet it is called a principall member, because of generation. This Purse was ordained for the custodie and comfort of the Testikles and other Spermaticke vessels: and it is also made of two parts, of the inner and of the bitter.

The bitter is compound and made of skinne, and Lazarus, Longitudinall and Transuersall, in like manner as the Pyrac. The inner part of the Cods is of the substance of the Sifac, and are in similitude as two pockets drawn together by themselves, and they differ not from the Sifac: and there be two, because if there fall any hurt to the one, the other should serue. The Testikles or stones be two, made of Glandulus flesh, or Curnelly flesh. And further more, through the Didimus, cometh the Testikles from the Braine, Sinewes, and from the Heart Arteries, and from the Liuer Veynes, bringing vnto them both feeling and stirring, Life, and spirit, and Putrimentall blood, and the most purest blood of all other members of the Bodie, whereof is made the Sparme by the labour of the Testikles, the which is put forth in due time, as is before rehearsed.

The Groynes be knowne: they be the emy Juncures, or purging

purging place vnto the Liuer, and they haue curnelly flesh in the plying or bowing of the Thighs. The Hipples haue great brawny flesh on them, & from thence descend downwards, Brawnes, Cordes, and Ligaments, mooring and binding together the Thighes, with the Haunches themselues.

The Anatomic of the Thighes, Legges,
and Feete.

The Legge reacheth from the Joynt of the Thigh vnto the extremitie of the Toes, and I will diuide it in parts, as the Armes were diuided. One part is called Coxa, or Thigh, and that is all that is contained from the Joynt of the Haunch vnto the Liné. The second part is called Tibia, and that reacheth from the Liné to the Ankle. The third is the little fote, and that is from the Ankle, vnto the end of the Toes. And here it is to be noted, that the thigh, leg, and fote, are compound, and made as the great arme or hand, with Skin, Flesh, Veynes, Arteries, Sinewes, Brawnes, Tendons, and Bones, wherof they are to be spoken of in order.

Of the Skinne and Flesh there is enough spoken of before. And as of Veynes and Arteries in their descending downwards, at the last Spondels they be diuided into two parts, whereof the one part goeth into the Right thigh, and the other into the Left: And when they come to the thigh, they be diuided into other two great branches: the one of them spreadeth into the inner side of the Leg, and the other spreadeth into the vtter side, and so branching, descend downe to the Leg, to the Ankles, and Fete, and be brought into foure Veynes, which be commonly used in letting Blood, as hereafter followeth.

One of them is vnder the inner ankle toward the héele, called Soffena, & another vnder the vnder ankle, called Silarica, and another vnder the Hamme, called Poplitica, the fourth betwixen the little Toe, and next, called Renalis. And it is to be noted of these foure great veynes in the legges, of the manifold dangers that

might fall of them as oft it happeneth. There be many other
 branches which a Chyrurgion needeth not much to passe bypon.
 The Sinewes spring of the last Spondell, and of Os Sacrum,
 and passeth through the hole of the bone of the Hippe, and de-
 scendeth to the Braines, and moueth the Kne and the Hamme,
 and these descend downe to the ankle, and moue the Foote, and
 the braines of the Foete moue the toes, in like manner as is
 declared in the bones of the Hand. The first is called Coxa, that
 is the Thigh-bone, and he is without a fellow, and he is full of
 Barrow, and is round at either end. The roundnes that is at
 the vpper end, is called Vertebrium, or Thyzlebone, and hol-
 eth inwards, and is receiued into the bore or hole of the
 Hanch-bone: and at the lower end towards the Kne, there it
 hath two rounds, which be receiued into the concavities of the
 bone of the Legge, at the Kne, called the great Fossels. There
 is also at the Kne a round bone, called the Kne panne. Then
 followeth the Legge, wherein is two boaes, called Focile Ma-
 ior, and Focile Minor, the bigger of them passeth before, ma-
 king the shape of the shinne, and it is called the shinne-bone,
 and passeth downe, making the inner ankle. The lesse passeth
 from the Kne backwards, descending downe to the vster An-
 kle, and there sojourneth that Ankle, &c. The bones of the Foete
 are five and twentie, as thus. First, next the ankle bone, is
 one called in Latine Orabalistus: Next vnder that towards
 the Heele is one, called Calcany: and betwene them is another
 bone, called Os Nauculare. In the second ward there be foure
 bones, called Raceti, as bee in the hands. In the third and fourth
 wards be fourteene, called Digitori: and five called Pedens,
 at the extremities of the Toes, next to the Nalles. And thus be
 there in the Foete, five and twentie bones, with the Legge from
 the ankle, to the Kne, two in the Kne, and one round and flat
 bone, and in the thigh one. And thus you shall finde in the whole
 Legge and Foete thirtie bones. And this shall serue for young
 Practitioners.



REMEDIES FOR

all Captaines and Souldiers that
Trauell, either by Water or
by Land.



Here are three infirmities that offend the Souldiers in the Campe, above all the rest, the which are these: Feuers, Woundes, and Fluxes of the bodie: the which thou may helpe in this order following, with these Medicines, that Quintessence of wine: our Balsamo magno liquore, Quintessentia, & Spice Imperiall: And the order to vse them is thus, When any hath a Feuer or Flux, then presently when the Disease beginneth, let him Blow in one of the two Clepes vnder the tongue, cutting it ouerthwart, and this thou shalt doe in the Evening: then the next morning, take a doze of your Imperiall powder mixt with Wine, and this you may doe without any Dyet, or straight order: that being done, giue him three mornings together halfe an ounce of our Quintessence solutine, with Both: but if it be a Flux, and that the Patient is not cured, let him stand in a cold Bath of salt water of the Sea, three or foure houres or more, and he shall be perfectly holpe.

Then as concerning Woundes, as well Cuts as Chyuses, and as well Gallowing with Arrows, as Hargubush shot, and other sorts, thou shalt cure them thus. The first thing that thou shalt doe to them, is, to wash them very cleane with Wine, and then drye them well, then put therein our Quintessence of Wine, and presently toyne the parts together, and sowe or scitch them close,

close, then put thereupon five or six drops of our Balsamo, and upon the wound lay a cloth wet in our Magno Licore as hote as y^e may suffer it, and this y^e shall do the first day: then the next day follow this order. First put thereon our Quintessence, and a little of our Balsamo, and then our Magno Licorie very hote, and neuer change that medicine. And this done, the wound shall be whole with great speed, and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

What Woundes are.

Wounds are these, which in Latine are called Valuus, of the vulgar Vulner, and they are of two kinds, that is simple and compound: the simple are those, that are ouely in the flesh: the compound are those where are cut sinewes, arteries, quiesles and bones, and these are of diuers and sundry kinds, and the difference that is among them, is by the varietie of the place where they are wounded, and by the difference of the weapon wherewith they were hurt. For some go right, some ouerthwart, that offend diuers places of the body: the simple are of small importance, if they keepe them cleane and close shut, Nature will heale them, without any kinde of medicine: but those where beynes are cut, had neede of some Art or Practice, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open, but to solue it by very close, so that the beyne may heale, and those where sinewes are hurt are of great importance, and would be healed with great speed, so the sinewes may ioyne with moze ease. But those where bones are hurt, are of great importance, for if the bone be separated from the other, of necessitie it must be taken forth before the wound be healed: so that by this meanes every one may know what woundes are and their kinds.

A rare

A rare secret, the which this Author did send to a very friend of his being in the Warres : the which helpeth all wounds, either by Cut, Thrust, galling with Arrowes, or Hargubush-shot, or otherwise.

The first thing that ye shall doe, is to wash the Wounds very cleane with Wine, and then drie it very well : then put therein Quintessence of Wine, and presently ioyne the parts close together, and stitch or solve them well ; but in any wise solve nothing but the Skinne : for otherwise it will cause great paine : then put thereon five or six drops of our Balsamo, and vpon the Wound lay a cloth wet in our Magno Licore, as hot as they can suffer it, and this do the first day. Then the next day follow this order. First put thereon our Quintessence, and then a little of our Balsamo : and then annoint it very well with our Magno Licore, as hotte as it may be suffered : neuer changing this Medicine untill it be whole.

Of Woundes in the Head, with fracture
of the Bone.

Wounds of the Head with fracture of the Bone, of the common Physicians and Chirurgions, are counted difficile to bee healed, because thereunto belongeth great Art or Cunning : For they open the Flesh, and raise the Bone, with many other things, of which I count it superfluous to entreat of, because that many be holpen without them. For alwayes when the Physicians or Chirurgions doe offend the Wound for alteration or corruption, Nature it selfe will work very well, and heale it without any aide. But with our Medicines they may be holpen with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mitigateth the paine. And the order to cure those kindes of wounds are thus. The first thing that is to be done in those Wounds, is to ioyne the parts close together, and dresse them vpon the

H

Wound

wound with our Oleum Benedictum, and vpon the Dyle lay cloathes wet in our Magno Licore, as hot as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our Oleo Benedicto taketh away the paine, and keepeth it from putrifaction and ereposueth. Our Magno Licore digesteth, mundifieth, and incarnateth and healeth. And therefore this is the best medicine that can be used in these wounds.

For herEOF I haue had an infinite of experiences, the which hath been counted myacles: and therefore I haue let the world to vnderstand thereof, that they may helpe themselves if neede shall serue.

Of Woundes in the Head, where the Bone
is not offended.

Wounds in the Head, where the Bone is not hurt, are not of so much importance, but are easly to be holpen: for you shall doe nothing, but to keepe it from putrifaction, and defend it from inflammation, which are easie to be done, and so Nature will worke well with great speed. To keepe the wound from putrifaction, you must annoint it round about with our Oleum Philosophorum, Deterebinthina, & Sera. And to keepe it from inflammation, you shall wash it with our Quintessence, and vpon the wound dresse it with our Magno Licore: thus doing, thy cure shall prosper happily, and shall not neede to take away any blood, nor yet to keepe any dyet, nor yet to keepe the house, but to goe where you thinke good, without any perill or danger: and this order I haue used a long time, as diuers of my friends can testifie.

Of Concussions or bruises, as well in the Head
as any other place.

Concussion or bruises in the head or any other place of the body, of the ancient Physicians hath bene counted dangerous

rous to heale, for they ſay, that concuſſions muſt be brought to putrifaction, and curaed into matter, which opinions I doe allow, for by me thoſe concuſſions or bruifes is very eaſie to be diſſolued without maturation: and that I do with our Oleo benedicto, and Magno licore, as much of the one as of the other mixt together, and made very hot as you can ſuffer it, and then wet clothes twice a day, and in three or foure dayes at the moſt they ſhall be diſſolued: and this it doth, becauſe this remedy aſſubtiliaterh the humors, and openeth the pores, and draweth forth the matter that is runne into the place offended, and ſo by thoſe meanes they ſhall be holpen with this remedy: I haue cured hundreds, when I was in the Marres in Africa, in Anno 1551. when the ſaid Citie was taken and deſtroyed by the Campe of Charles the fiſt, Emperour.

Of Wounds in the necke, and the order to be uſed
in curing them.

Wounds in the necke are very hard to be cured, and long befoze they heale, and this commeth, becauſe next are all the ligaments of the head, as bones, ſinewes, veines, fleſh, and ſkinne, all inſtruments that hold the head and the body together, without the which a man cannot live, and therefore thoſe wounds are ſo perillous to be healed, ſeing therunto runneth ſo great a quantity of humors, that they will not ſuffer the wound to be healed.

The true way therefore to helpe thoſe wounds, is to ſitch them well in his place, and dreſſe it vpon the wound, with clothes wet in Oleum Benedictum one part, and Magno licore three parts, mixt together, as hot as you can ſuffer it. And vpon the cloth lay the powder of Mille-foyle, and this thou ſhalt doe once in 24. houres, and ſo that ſhall helpe them quickly: giuing you great charge that you change not your medicine, for it mundifieth, incarnateth, and healeth the wound without any further helpe, for I haue proued it an infinite times.

Of Woundes in the Armes, and their importances
and Medicines.

Woundes in the Armes are dangerous, for that there also are a great number of Sinewes, Cartylagines, Veynes, Muskles, and other dangerous things, as it is well seene in Wounds in the armes, how that thereunto runneth aboundance of Humors, and there cometh alteration, Inflammation, and impostumation, which hurteth the Patient much. Therefore in this case I will shew thee a rare secret, wherewith thou shalt helpe any sort of wound in the arme, without any alteration, and with a little paine, and the secret is this. Dresse the Wound vpon the vpper parts with our Magno Licore, very warme, without any tenting at all, and this doe once a day, and no more, and in no wise change your Medicine, for with this thou mayst helpe all Wounds in the armes with great speed, and it is one of the greatest secrets that can bee vset for the wounds in the armes: and proued by mee infinite times.

Of Wounds in the Legges, and their parts.

Wounds in the Legges are in a manner of the same quality as those in the armes, because the Legges are of their proper qualitie and nature, compounded of the like substance that the armes are: that is, in skine, flesh, muskles, veynes, sinewes, and bones: and these, when they are offended or wounded, are very perillous, because vnto them runneth great quantity of humors, and in the Legges are certaine places deadly (as men say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Ancients, it were great trouble to the Chirurgion: and pittie to see the paine of the Patient. Wherefore in any wise vse not the Medicines of the Ancients. But when thou hast occasion,

caution, to yne vnto the skill of thy Art the vse of these Medici-
cines, our Quintessentia, Balsamo, Magna Licore, Oleo di Rassa,
Oleo Benedicto, Oleo Philosophorum. Any of these or such
like, which are incorruptible, which by their proper qualitis
assubtiliateth concussions, pierceth to the bottome of the
Wounds, keepeth the Flesh in his naturall Caliditie and humi-
dicie, preserveth from Putrifaction, and naturally maketh the
flesh to ioyne and grow together, and that in short space. There-
fore consider well, which worketh better Effect, ours, or the
Ancients, and vse them at thy discretion.

A Discourse vpon old Woundes, which are not yet
healed; with their Remedies,

When that Wounds are ill healed, and that therein com-
meth Inpostumations, and that the part woundes, bee
indurated and full of paine, then vse this secret of our Inuen-
tion, which was neuer yet seene or heard of the Ancients, nor
yet in our time, but of vs: When thou findest such a cause, wash
the wound well, and make it cleane round about, and then wash
it with our Quintessentia Vegetabile, and Bath it well thoroow,
for that the said Quintessentia doth open the Pores, and assub-
tiliateth the matter, and causeth the humors to come forth.

This being done, annoynt it all ouer with our Magno Li-
core, and this dooe, within three dayes the Patient shall feele
great ease, and in short time after hee shall be whole. This is
one of the most noblest Medicines that can bee made: For it
takes away the hardnesse, healeth the Wound, and comforteth
the place offended.

A rare secret to heale Wounds of Gunshot, Arrowes, or such
like, in the Wars, when haste is required.

If thou wilt cure these Wounds, presently ioyne the parts
together, and wash it with our Aqua Cœlestis, and Oleum
Balsamy.

Balsamy, of our inuention, and lay a Cloth wetts in the same thereon.

To heale a Wound quickly.

WASH the Wound well with our Aqua Balsamy, and close it vp, and thereupon lay a Cloath of the Oyle Frankensence, and so by this meanes thou shalt heale any great Wound quickly: for I haue proued it infinite times, to my great credit.

To heale a Wound quickly, that is in danger.
of any Accident.

WOUNDS in some parts of the Body are very dangerous of life, and especially where the Sinewes or Veynes be (cut or pierced) or veynes or Muscles be hurt, or Bones broken, and by an infinite of other particulars, which being open or ill healed, the Patient may be in danger of life, because the winde entreth in, and causeth paines and inflammation, and therefore to auoyd all these aforesaid matters, so that the wound shall haue no detriment, vse this remedy. First ioyn the parts close together, and put therein our Quintessence, and lay a cloth wet in our Baulme, and binde it fast that the ayre come not in: for it is very hurtfull. You shall vnderstand, that these be two of the best experienced Medicines that may be found: because our Quintessence doth assubtilitate the Blood, and taketh it forth, and taketh away the paine. And the Baulme doth warme and comfort the place offended, and will not suffer any Matter to runne thereunto by any meanes: for this is most true, as I haue proued diuers and sundrie times, and alwayes haue had very good successe.

To stay the fluxe of the Blood in Wounds.

When there is a fluxe of Blood in any Wound, by reason of some veyne that is cut, and that the Chirurgeon would

would stop it, it is necessarie that he put it into our Quintessence, and then to stitch it vp very close and hard, and vpon the wound strowe the blood of a man dzied, made in powder, and lay vpon the wound a cloath wet in our Baulme artificially very warme, and vpon that binde the wound very straight with Ligaments, and euery day twice wash it with our Quintessentia, and round about it annoynt it with our Baulme, and also cast thereon our secret powder for woundes, and that doe Morning and Euening euery day without opening the wound, and in short time it will remaine well, giuing you charge that the wounded person doe keepe no straight dyet, because nature being weake relaxeth the beynes, and that causeth the sture of blood.

Another for the same.

First stitch the wound close, then cast thereon mans blood, and binde it somewhat hard, so let it remaine foure and twentie houres: and when you vbinde it, take heed you remove nothing, and cast thereon moze dzied blood, and annoynt it round about with Oleum Phylosophorum Deterebinthina and Cera, and binde it againe other foure and twenty houres, and then binde it gently, and annoynt the wound with Oyle of Frankensence, and in short time it will be perfectly whole.

A defence to be laid vpon woundes.

Take perfect Aqua Vita of good Wine, what quanttie you will, and put therein Hypericon, Gil-foyle, Viricella, and Betonie, and then let it stand certaine dayes close stopped, and when ye will vse it, wet a cloth therein, and lay it round about the wound, and thou shalt haue thy intent, to the great satisfacti-
on of the Patient.

A secret powder for woundes.

Take Hypericon flowers and leaues, Gil-foyle, and Viricella, and stampe them well together, and strewe it vpon
the

the Wound, and round about the Wound when it is dressed, and it doth defend it from accidents.

To make a resolute Plaster of great vertue. This Plaster is to resolute Tumours and hardnesse, if it bee laid thereon very hotte, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolute: and it is made in this order.

Take common Ashes, that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder halfe a pound, Carab one ounce: mixe all these in an Earthen dish on the fire, with Oyle of Roses, in forme of a liquid Unguent, and that y^e shall lay vpon the place grieued, as hotte as y^e may suffer it, and change it Morning and Evening, and y^e shall see it worke a marvellous effect. Poyzoner, when the Pelechie cometh forth of a diseased, let him be folded in the same remedie very hotte, and in foure and twenty houres y^e shall see holpe, if y^e be first well purged: for this is a great secret which I haue reuealed. This word Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feuer.

To make a maturatiue Plaster of great vertue. This maturatiue doth open an Impostume without instrument and paine: And the order to make it is this.

Take the yolkes of Egges, two ounces, white Salt finely ground, one ounce, Vennes dung that is liquid and red like Honey, one ounce: mixe all these well together without fire, and when you will bring an Impostume to supuration, and breake it, lay on this Plaster Morning and Evening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keep this as a secret.

A composition of great vertue against all
Vlcers, and Sores.

Take Oyle of Myrtill that is perfect, as much as you will, and put it in a Glasse, with as much Oyle of Castor made by dissolution, & so let it stand ten dayes: then take one scruple of that, and one ounce of pure Aqua Vita. and mixe them together. and therewith wash the hollow Vlcers, and they will heale in short tyme. It helpeth any crube kinde of scabbe or soze that is caused of the euill qualitie or nature.

Of the cause of our Sciatica, and how
ye may help it.

The Sciatica is a disease so called, because it commeth in that place of the body called Scio, and it is caused of an euill quality and grosse humors that are strained in that place, because they can not passe downe. And this is sene by experience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Purgations, andunctions, because the Glysters doth evacuate those places next vnto it, and so easeth the humors: the Vomit cleanseth the Stomack, the Purgation doth evacuate the body downwards, the unctions dissolve the winde, and by these meanes thou mayest help the Sciatica, as I haue done many times to my greatest wit and satisfaction of my Patient.

A most excellent Remedie to help the Fluxe of the
Body, with a certaine discourse thereon.

The Fluxe of the Body is caused of superfluous heats conceived in the Stomack, the which maketh a continuall solution inwardly, as ye may see by experience of those that are troubled therewith: for so long as the cause is not taken away, all their meate doth run into the matter, the which if it be so, that

is true which I do say, that the fluxes are a distemperance of the bodie, caused of hot and corrupt humors in the stomack, and therefore if thou wilt cure it, it were necessary to extinguish the heat, and so take away the corruption, the which thou shalt do with the rednesse of Parte Pelletare written in this booke following, so that is the most soueraigne remedy that can be found. But first ye shall take twelue graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, & then take foure mornings together one scruple of the rednesse of Parte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke myzcles.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

This callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts into the end of the toes, so in that part of the toes that skin is called Epidarma, is hard, and will not suffer it to passe or exalare, and there many times it engendzeth a tumor in the skin with great hardnesse, and many times that tumor doth increase and cause such paine, that it doth not only hinder their going, but hinder them from their sleep in the night, and this kinde of tumor is called commonly Callo, or Cornes in English: and I thought it good to call them cress, because they are alwayes growing and is of great importance among the Chirurgeons, so in infinite number of persons are troubled therewith, and therefore I will shew thee our secret to help them quickly and with great ease, which secret was neuer knowne of any. First ye shall pare them with a sharp knife vnto the bottome, and there ye shall finde a certaine thing like matter, but if ye find no matter, ye shall pare it untill the blood doth appeare, then touch it with the oyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day untill it be whole. Keep this as a secret.

A Note of a certaine Spanyard, wounded in the
head at Naples.

There was a certaine Spanyard called Samora, of the age
of foure and thirtie yeeres, of complexion Cholerick and San-
guine, the which was wounded in the left side of the head, with
incision of the Bone. Also ye shall vnderstand, that in Naples
the ayre is most ill for wounds in the Head, by reason that it is
so subtil, and so for that cause the Doctors did feare the Cure: Ne-
uertheless I dressed him with our Magno Licore, and Balsamo
Artificio, keeping the wound as close as was possible, anoynting
it onely vpon the wound, and so in fourtē dayes he was per-
fectly whole, to the great wonder of a number of Chirurgions in
that Citie.

For to heale hurts and Wounds.

Take Gallowes and saith them well, and when they be sodden,
take and stamp them, and take old Barrowes grease, & cleane
Barley-meale, and mingle the Turce, the Peale, and the Grease
all together, and make a Salve thereof, it is a ready healer.

An Oyntment for the Stone and Collick,
to be made in May.

Take the budde of Rrome flowers, neere the shutting, halfe a
pound of them picked from the stalks, and beate them in a
morter very small: that done, mingle them with clarified May-
butter, as much as you shall thinke mete; and so kepe it close in
a vessell eight dayes, then seith it and straine it, as the other be-
fore, and therewith annoynt the Patients grieve very warme,
Euening and Morning.

A Plaister for all manner of sores, and especially
for all greene sores.

Take of fine Sugar and Burnet, and each of them like much,
and bruse them in a Morter, and wash the Wound with the

lyce of the same, then take the Herbs finely beaten, and mingle with them and the lyce, a quantitie of English Honey, and bntwought Mace, so boyle them together till it be all of one colour, then take them from the fire, and let them stand a while: then put it into a Basen of saite water, and so work it out into robes, and lay it on plaisters once or twice a day.

Another for the same approued.

Take the Hearb Salondyne, & House-lake, of each equall quantity, then buse them in a Morter, and take the lyce of them, and put it into the wound, and annoynt the same therewith: that done, fill the wound with part of the bused hearbs, and so binde it vp, and in thot time it will heale the soze, as by p[er]sons hath bin seene.

For a pricke of a Thorne, or any other thing.

Take Honey, and a good quantity of Chalk, and of the Gall of a beest into it, and boyle them together, and make a plaister of it, and as hot as you can suffer it, lay it there, vnto. Let the Chalk be scraped very small. Approued.

To Ranch the blood of a cut.

Take a good handfull of pottles and buse them, and then lay them vpon the wound hard bound with a cloath, and it will stent presently.

Aremedy for burning and scalding.

Take the white well of the belly of an Hare, and if it be raw, lay it thereto, and it will neuer away till such time it be whole.

An

Another for the same.

Take a Whistle called *S. Mary Whistle*, stamp it and straine it, and take thereof two spoonfulls, and put to this two spoonfulls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

Take the roote of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it vpon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approved.

For a winde or a Collick in the bellie.

Take a Rose Cake and toast it at the fire, with Vineger thowen vpon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

Take Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a plaster, and it shall help.

Against the Shingles.

Anjoynt the Shingles with the iuyce of Mynts, and it will heale them.

To heale a wound in ten dayes, as by proofoe hath bene seene.

Scamp Camphere with Barrowes grease, and put it into the wound, and it will heale it. Approved.

For ache in the Backe.

Take Egremont and Bugwort, both Leaves & Rotes, and stamp them small, then mingle them well with old Dares
I ; Setwet,

Set wet, then smere oz annoynt the grieved place therewith very warme, and after role it by hand.

Against the Crampe.

Take and beate Brimstone and Vitruine together, and so binde it to your arme, oz other place grieved, and it shall kill it, oz hauing the paine againe.

A Plaister for the Stiche.

Annoynt your side with the oyle of Pellilote, then make a Plaister of the same Pellilote vpon a piece of Leather, and change it but once a weeke.

Stubbes medicine for the Goute.

Take a quart of red wyne Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a sponesfull of Wole Armoniacke, halfe an ounce of Camphere, which must be put in at twise, and boyle them all together, till they be somewhat thicke: then make it Plaister wyse, and lay it to the paine.

Another Plaister for the Goute.

Take Occytronium Galbanum, and Melitonum, of each one a penyworth, and still them: take a pound of Stone Pitch, and an other pound of fine Rosin, one halfe ounce of Camphere, one quarterne of Dareselwet, halfe a quarter of a pound of Commin, and boyle them on a soft fire together, and thereof make a Plaister vpon a piece of Leather, using it as the other.

Another for the same.

Take the Gall of an Oxe, and Aqua Composita, of each alike quantity, as much of Oyle of Exceter, as of both the other, and labour them all together in a pot with a stick, the space of halfe an houre: when you haue so done, annoynt your paine there.

therewith, then wet a kinnen cloth therein, and as hot as you can suffer it, binde it to the soze.

The Lord *Capels* Salve for Cuts, or Rancklings, comming of Rubbings: it is also good Lip Salve.

Take a pound of Bay butter and clarifie it, then take the purest thereof: also take three ounces of English ware, and two ounces of Rozeine, and clarifie them by themselves, then boyle them altogether, when it is boyled, cole it, and after keepe it in the Cake, or otherwise as your Salve.

A Plaister for the Plufie.

Stampe well in a moztar, foure ounces of the rootes of wilde Gallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Pigeons dung two drams, mingle all together, and lay it right hot vpon the payne, and sone after the corruption will breake.

For to heale in foure daies the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

Take an Day on and cut him ouerthwart, and lizing out the iuyce vpon the scalded place, doing so euery day twice, it will heale it quickly.

To heale the Itch.

Take of *Lapacinum Acutum*, or of *Sorrell*, and boyle it in water, and wash therewith the diseased person: or else take the rootes of *Lau:ell*, and being well brayed with salt and bread, annoynt therewith the body. The like effect is done with the decoction of *Egrimony* and *Sage*, made with raine water, and washing therewith the sick person.

To

To make an Instrument called Cauterinum, wherewith Sores are burned, which shall raise the skinne without any grieve or paine.

TAke soft Soap, and brackett Lime, that hath not bin wet, as much of the one as of the other, mingle them together, and when you will vse it, if the skinne be not broken, lay a little peece of either vpon it with some Oyntment, and leaue a hole in the middost, of the greatnesse that you will haue that wound shall be, and put in the same hold as much of the Instrument as a Wheate cozne, and let it remaine so, and within thre or foure houres it shall make a hole without any paine: and if the skinne be rotten, as of a Felon, or Cattes haire, it shall suffice to wash the place befoze you lay to the Cauterinum, with strong Vineger, and within an houre it will raise the skin without any grieve or paine.

To remedie festered and inflamed Wounds
either old or new.

TAke of the iuyce of the Hearb called Impernell, and of Semperviv. of each halfe a pound, of oyle Olive one pound, put them all into a vessell to boyle, untill half be consumed, put therunto of Battet foure ounces, of Varderam, halfe an ounce, make thereof a very perfect Oyntment.

To heale Sores or Tetters.

TAke of Ware of Canabrinum, in powder, and of Oyle of Roses, as much as shall be sufficient: Make thereof an Oyntment. Or else bray Cockle and Blinckons, and mixe them with Vineger, and make an Oyntment.

To remedie the swelling of the Legges.

TAke the iuyce of Wallwast, of Ware, of Vineger, of Barley Meale, of each like quantity: Boyle it, and make a Plaster, and bynde it vpon the Soze.

A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Egge shell full in the morning and evening, with as much good wine.

TAke the best Aqua Vita that you can get, and take a piece of fine gold, and make it glowing hot ten tymes, and quenche it againe, the more you quenche it, the stronger wareth the water and better. then put it into the same Aqua Vita, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamon, both beaten: let them stand foure dayes well stopped, and stirre it every day once: but when thou wilt take it, then let it stand still unstirred that it may be cleare. This water warmeth the cold stomack, giveth strength to all the members, specially to aged folkes that have bene ouerlong sick, whose strength is consumed: so; it comforteth and strengthneth the heart out of measure.

A speciall medicine to cause sleepe.

TAke a spoonfull of Oyle of Roses, a spoonfull of Rose-water, and halfe a spoonfull of red Wineger, and temper them all together: then with a fine linnen cloth annoynt the patients head.

An easie remedie for the tooth-ache.

TAke a slice of the rote Acozus, of some called in English Gladen, of other Galanga, which groweth in waters and marishes, this must be laid greene vpon the toth. A piece of the greene rote of Mozimentill doth it likewise.

For swelling in the throate.

TAke white Frankensence, and cast a piece of it vpon hot coales, then put a Chimble ouer it, & let the smoake there,

of

of

of goe into the throte: that helpeth, and is oft times experimē-
ted and proued.

For the Canker in the mouth.

Take halfe a pinte of ale, and a spjg of Rose-marie, and
seth them together, and skim your ale. and then put in a
piece of allom as much as a Nut, and a sponefull of Ho-
ney, and two sponefulls of Honey-suckle water.

To make the face faire and the breath sweet.

Take the flowers of Rose-mary, and boyle them in wyte
wyne, then wash your face with it, and vse it so, to drinke,
and so shall you make your face faire, and your bze ath sweet.

A remedie for a red face or a red nose.

Take A lfrage, of Siluer and Wymstons, of each like much,
and seth them in Rose-water, and Vineger, & then with
a linnen cloath wet in the said Vineger, lay it to the soze.

A remedie to qualifie the coppered face
that is vncurable.

Make a Bath with the flowers of Cammamell, Violets;
Roses, and flowers of water Lillies, then annoynt the
the place with Vnguentum Album, Campherarius, and
mire that oymntment with a litle yello w Wymstene, and Quick-
siluer killed with fasting spittle, and annoynt the face withall.

A speciall good diet for all copperous faces.

AWkaine from all salt things, spiced, steyd meates, and ro-
sted meates: also from drinking of Wyne, so, it is very enill:
also Onions, Mustard and Garlick are very naught: in steed
of which, you must take Burghaine, Sorrel, Lettice, Hopps of
Borage, with Sueroy or endiue in Potage, or other wise: Also
it is necessary to be laxative, and in sleping to lay your head hig.

An

An easie remedie to make the Teeth white.

Take Vineger of Squiles, and dip a little piece of Cloth in it; and rub the Teethe or Gummies withall: the said Vineger sallneth the Gummies, comforteth the rootes of the Teethe, and maketh a sweet breath.

To take away the stincking of the Mouth.

Ye must wash your mouth with Water and Vineger, and chew Pastick a good while, and then wash thy mouth with the decoction of Annis-seeds, Hyents, and Cloues, sodden in Wyne. If the stincking of the mouth commeth of a rotten tooth, the best is to haue it drawne out.

A remedie for sore Eyes:

Take the Juice of Fennell, and drop thereof into the Eyes, Evening and Morning, and it shall heale the griefe and paine.

A proued Medicine for the bleeding at the Nose, called the Ladie Maries medicine.

Take the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very black and ready to breake, then take it out, and make thereof fine Powder, whereof ye shall blow thzough a Mulla part thereof into the Nose that bleedeth, and it shall stanch.

Against a stincking breath.

Melt Honey, Salt, and Rie flower well together, and therewith rub the Gummies twyse or thryse, then wash it with sap: e water, and it will helpe the.

For an euill breath.

Setht two ounces of Commin in fine Powder, in a pottle of Stobite Wyne, untill a quart: Then kepe it, vsing to drinke a little thereof warme at night, the space of fiftene dayes, and it will helpe.

For the Head-ache, and cleansing of the same.

Chew Bellitory of Spaine in thy month, it will cleanse the Head and also take away the Ache of paine.

To heale a Swollen Face; that is hurt or marred by reason of some strange Scorching, which onely chaunceth when the Sublime is not good.

Take the Juice of Barba Iouis, (in English Singrène,) and rub your face with it thre or thysle a day. You may do the like with the Juice of Burstaine: but if your face were too much marred or hurt, take forty or fifty yolks of Eggs, and put them in a frying-pan, upon a great fire, & get some Oyle out of them, wherewith you shall annoynt your face.

To make an aking Tooth to fall out of himselfe, without any Instruments or Iron Toolles.

Take wheate flower, and mire it with the milke of the heare called in Latine Herba Lactaria, in French Tintimaille, or Herbe Alerre, in English Spurge, that hath milke in it: in Greek, Tichimales, which is an heare well enough knowne, and thereof make as it were a paste or dovre, with the which you shall fill the hole of the Toth, and leaue it in a certaine time, and the toth will fall out of it selfe. Also if you wash your mouth euery month once with wine wherein the roote of the said Heare hath bene sodden, you shall neuer haue paine in your toth. Also the decoction or powder of the flowers of a Pomegranate tree, being put in your mouth and betwene your Gummes, fasteneth Loth.

To kill Lice and Nits in the Head.

Take the powder or scraping of Partes-horne, and make the patient to drinke it, and there will no Lice nor Nits be in his head, but if you will strewe the said powder vpon his head, all the Lice and Nits will die.

To

To remedie or help Blood-shotten eyes, comming by any Rheume, Fluxion, or such other like cause.

Take the tops or ends of wazure wood, which is an herb well inough knotone, & stamp it, mixing it with the white of an Egge and Rose-water, & make thereof as it were a plaster, and spred it vpon a linnen cloth, which you shall lay vpon the eye where the blood is, or els vpon both, & do this at night when you goe to bed, and the next morning take it off, and you shall see that this plaister shall haue ouertome to it selfe all the blood, and all the rednesse that was in your Eyes, and so you shall be quit of it.

For the Tooth ache.

Take the Rotes and Leauers of Chickwade, and boyle them in water, with the which you shall wash your mouth well, & hold it in your mouth a certaine space, & it will take away your paine.

To fasten the Gummes and loose Teeth.

Take a little Myrthe, and temper it with Wyne and Oyle, and wash your mouth withall, & you shall see a wonderfull experience. The Myrthe also killeth the wormes in mans body, and being chewed in the mouth, maketh a sweet breath.

To take away the Tooth-ache.

Take Hyssope, and make thereof a decoction with A neger, & if being hote, wash your mouth withall, and the paine of the Teeth shall goe away. The Hyssope also being stamp and incorporated with Honey, and a litle Nitrina, killeth the Wormes in a mans body.

The excellent vertues of Cardus Benedictus.

It is very good for the Head-ach and the Aggrim: For the bte of the hyppoc of the powder of the Leauers, preserveth and keepeth a man from the Head-ach, and healeth it being present, it

quickneth the sight if the Iuyce of it be layde on the Eyes. The Powder stanches blood that flowes out of the Nose, or commeth out of the Lungs: the breath of it taken with Wyne, maketh an appetyte. It is good for any ache in the body: it strengtheneth the members of the body, and saueneth lose sinewes and weake. It is also good for the Droopie: it breaketh also the Stone, and breaketh an Impostume: it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizziness of the Head: It helpeth the memory: It helpeth thicke hearing: It is good for short windes, and the diseases of the Lungs: Some write that it strengthneth the teeth: others write that it bringeth down Flowers, and prouoketh sleepe, and helpeth the falling sicknes. It is also good for falls and bruises: the Leaves prouoke sleepe: the powder is good against all poyson, the same put into the guts by a Glyster: It helpeth the Collick, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth radnetts, and the itching of the Eyes, and the Iuyce doth the same: the Leaves bruised are good for the biting of Serpents: for Burnings, and for Carbuncles. There is nothing better for the Canker, and old Festring sores: the Leaves are good for Fomentations: and to be sitten over, being sodden in water, that the vapour may come to the diseased places, against the stones and stopping of flowes.

A good Barley-water, for all diseases of the
Lungs, or Lights.

Take halfe a pound of faire Barley, a gallon of water, halfe an ounce of Licopice, Fenell seed, Violets, and Parsley seed, of each a quarter of an ounce: red Roses, a quarter of an ounce: dry Hyssope and Sage: of each a penny weight: five Leaves of Hartes tongue: a quarter of an ounce of Fygges and Rayns: Sothe all these in a new pot in cold water, and then straine them cleave from it, and drinke it: the same coolerth the Liver, and all the members: driueth away all the euill beate, slaketh thirst, causeth

seth to cast out much, purgeth the Lights and Splene, the Kidneyes and Bladder, and causeth to make water well: and especially it is good for all Agues that come of heate.

A deuice for a Dredge.

Take a pound of brysted Licorice finely searled, a pound of Anniseeds finely searled, two pound of Sugar-candy, halfe a quarter of a pound of powder of Ginger, as much Pepper, and put them altogether in a pounder, and it will make a good Dredge.

A good Drinke for the Poxe.

Take Saladine and English Saffron, the weight of a halfe penny, and a farthing worth of Graines, a quart of long Pepper, a penny weight of Pace, and Kale Ale, stamp your beards, and pound your Saffron, and mingle them together, and then drinke it.

Doctor Steuens Water.

Take a gallon of Galscopyn Wyne. then take Ginger, Calingall, Cammamell, Cynomon, Nutmegs, Graynes, Cloues, Pace, Anniseeds, Carrawayseed, of euery of them a dramme, then take Sage, Hynts, red Roses, Wyme, Bellitory of the wall, wyld Paragerum, Rosemary, Penny-mountaine, otherwise wyld Wyme, Cammamell, Lauender, of euery of them a handfull, then beat the Spices small, and bryse the herbs, and put all into the Wyne, and let it stand twelue houres, stirring it byuers times, then still it in a Limbeck, and keep the first pinte of the water, for it is the best, and then will come a second water, which is not so good as the first.

The vertues of this water be these, it comforteth the spirits, and preserveth the youth of a man, and helpeth the inward diseases coming of cold, against the shaking of the Walffe: it cureth the contraction of sinewes, and helpeth the conception of women that be barren: it killeth the woymes in the belly: it helpeth cold Goutes: it helpeth the Loth-ache: it comforteth the stomack

Stomack very much: it cureth the cold Droopse: it helpeth the Stone in the Bladder, and the raines in the back: it cureth the Canker: it helpeth Hoyle & Sinking breath, and whosoever doth this said water, it shall preserve him long. Take but a spoonfull of it once in seven dayes, for it is very hot in operation: it preserved Doctor Steuen very long, he lived a hundred years lacking but two, and ten of them he lived bedrid.

A very good drinke for the Cough.

Take a quart of white Wyne, and boyle it with a pyperce, Annyseeds, and Sugar-candie, of each a like quantity, putting therein ten figgs of the best, till it be halfe consumed, and so preserve thereof to drinke evening & morning thre or foure spoonfulls warmed.

A marvellous secret to preserve a man from the plague, & hath beene proued in England of all the Physitians, in that great & vehement plague in the yeare 1348. which crept through all the world: and there was neuer man which vsed this secret, but he was preserved from the plague.

Take Aloe epaticum, or Sicotrine, fine Cinamon & Myrthe, of each of them thre dragmes, Cloues, Mace, Lignum Aloe, Mastick, Wole-amoniac, of each of them halfe a dragme: let all these thyngs be well stamped in a cleane moyster, then mingle them together, and after keep them in some close vessell, and take of it every morning two penny weight, in halfe a glasse of white wyne, with a litle water, and drinke it in the morning at the dawning of the day: and so may you (by the grace of God) goe hardy into all infection of the ayre and plague.

A very sure and perfect remedy to cure a man of the Pestilence, and some there hath beene that haue beene cured in a night. The said remedy is also good for Gods marks, Carbuncles, Boyles, or Botches, and such like sicknesse, as *S. Antonies* fire, and such other.

Take the same or berries of Iule, that groweth on trees or walles, and not of that which is found low by the ground, and

and you must gather the said Berries very ripe, and toward the South if it be possible, if not, take them as you may get them, although they be not very ripe, dry them in the shadow, & keepe them in a bove of wood, as a precious thing. And if any be infected with the Pestilence, take of the said Hearbes, and beate them to powder in a mortar, and give the Patient of the said powder, in halfe a glasse full of white wine, as much as a man may lay vpon a groate or more, then couer him in his bed and make him sweat well: this done, change his Shert, Shertes, and the other couering of his bed, if it may be, if not, let him at the least chaunge his Shirt and Shertes. Some hauing taken of the sayd powder ouer night, found themselves in the morning so well, that they rose vp, clothed themselves and walked about the house, & finally thoroughly cured. I saw a Mylanoys the yere 1523 in Aleppe, that had the Plague, and one sore vnder the thigh, and an other vnder the left arme, and hauing taken of the sayd powder in the morning, and again at night following, he found that the two sayd sores brake of themselves, by the vertue of this so excellent a medycine sent by the great clemency of God the Lord almighty. Wherefore I would counsell, that in all Townes where a man may haue the commodity to do it, to haue Plants and Sets of Iuy, be it with in the Towne or without, to the end to be alwayes prouided and furnished of the said Berries, which men may gather every yere, and keepe diligently soe to ayde themselves in all chaunces that may happen and fall.

A very goodly and present remedy for to heale the Pestilence, in drawing out the venom from the Botch or sore, or other like accident.

Take a quick Penne, and pluck the feathers from her arse, and from the place whereat she layeth her Egges, and let her so that the sayd place may be vpon the grieue, and that she may as it were sit vpon the bosc of the sore: or the place of the Plague, and hold her so a good while. When you shall see that the said

L

Penne

Wenne will haue drawne all , or at least some of the poppon and infection, and shortly after she will die. It shall be good to do thus with two or three or more Wennes immediately one after another, the which will draw all venome out of the soze. This done, annoynt the place with good Treacle, and let not in the meane time to vse other remedies by the mouth, whereof we haue spoken here befoze: that is to say, the Juice of Bayberries, or some other remedy that you finde most ready. If the soze be so hard that it will not breake, you may vse the foresaid remedies to make it breake, to the intent that all the venome may come out and boyd from the heart.

An Aduertisement and warning of great importance, to preferue a mans selfe in time of Pestilence.

Because the euill humors that be in mans body doe easily receive the corruption and infection of the aire, it is good to keepe the stomacke and the head cleane purged, not to ouerlade it with eating and drinking, but abstaine from grosse meates, to purge himselfe as oft as is possible with some gentie & familiar purgation, as Cassia pilles, as the pilles of Rastick, of Aloe, or of other such like things, and aboue all, to vse often of the lees of wines, called Martre, which you must beate well in powder, and strepe it in hott water, and then straine it, or dreane it faire and softly out: After drie it thoroughly as men do white salt, then kepe the same powder, & put in iiii. ounces of it with a pound of sugar roset, and in the morning take a good spoonefull thereof untill there be an ounce or more, and do this from day to day, soz it will kepe your body cleane and purged; and he that cannot do it with Sugar roset, let him take the lees stamped, and strep or wash it in the bzoath of flesh or Colworts, stirring it untill all be loosed and bndone, that may be loosed, then let it stand a while, & after poure softly the bzoath into a dish, cast away the substances that goe to the bottome, & drinke the bzoath: do this every day at the houres of your meales, or at the least every second day, or when you shall thinke

thinke good. It shall be good also to eate in your postage, things that purge the Blood, as Buglasse, Bozrage, Duckozie, Lettice, and such like: and aboue all, not to kepe your stomack overcharged, nor too empty, and in the morning betime, to take some of the aforesayd preseruatiues, as the powder that was experimented in England (as we haue recited) or such other like. Then two or three houres before dinner, to take some of the said other preseruatiues, as the Rue with a fig, and with the walnut, which is a thing very good, or some of the said confectiions, or the piece of a pill of a Citron confect, or a spoonefull of the iuyce of Citrons pressed, as we will declare hereafter, and to vse of it at meales in manner of sauce, and after meales to vse of the seed of Cytrons confect in Sugar, as they make the Coziander, & Almons, which is a thing very good, against all manner of venome and popson. And likewise at your meales, to eate the whyte and inside of a Citron with a little Sugar if you will, and to eate it with flesh or bread (as men eate Limons) in the morning, at none, and at night when you goe to bed. It shall be also very good to bath and wash your hands, your temples, your pulses, and your nose with vineger roset, or with ether, whereunto you must put a little Camphire, Rose water, Lignum Aloes Xilobalsamum, if you can get it, if not, a little Cynamon in stead of it.

It is good alwayes to kepe such manner of Vineger beside you in some vjoll, for to vse of it when time shall require, for it is a very good preseruatiue: and if you cannot haue the Vineger compound as is said, vse Vineger of compound wine. Also it shall be good to carrie about you some perfume or good odour, either in your gloues, shirt, handkercher, cap, beard, or to hang it about your neck, or other wyse. Your house ought to be kept as cleane and as neat as is possible, not saouring of pisse nor other ordure ye ought to kepe it shut, washing often the gutters & privies. We must also kepe as few soile & stinking clothes in your house as is possible. Rich men ought oft times to perfume their house with some notable perfume. Whereof we will put in the book following a good number. Poore men may make provision of leaues,

and of the Wood of a Bay tree, of Rosemary, Juniper, Cypres, and to vse it as often as they may, burning it in the midst of their chamber or house, and principally at night and in the morning. Likewise of Oringe and Lemmon pilles, or other sweet smelling things, of Storax, Calamira, and Labdanum: be good cheape, and are very good for this purpose. As concerning the disposition of courage and minde, ye must consider that Sorow, Sadnesse, or Melancholy, corrupt the Blood, and other Humors, weaken the Heart, and depaue and hurt nature, therefore ought a man to annoynt them as much as is possible. Also if a man be too merry or iocound, it dilateth and enlargeth the Pores and passages of the seed of man, and the Heart, so that he is the more inclined to receive the euill Ayre and Venome: which are things that penetrate and pierce soze. Also a man must beware of drinking too much Wyne, for it maketh merry, and cleareth a man out of measure. Now because that in time of a Pestilence, every man is afraid, so that he thinketh that a man can not catch the disease in being too merry, vnles it be so that he be drunke, as is said, but contrary in being too sad or sorrowfull: for sorrow and sadness come of themselves, not sought after.

Wherefore it is good to vse temperance and moderation, walking and recreating himselfe honestly, not vsing too much carnall company or copulation. And aboue all, a man must haue alwayes a sure hope and confidence in Almighty God, euer to be ready and disposed to dye, when it shall please him to call vs, not esteeming so much this mundane life, or fearing so much death, which is no other thing then an issue or departing out of this life, full of calamities, and an entring into an eternall life, replenished with all solace, joy, and pleasure.

An Oyntment to soften all hard Lumps, Swellings, or Bruses, in any part of the body, whether it come of inward or outward cause, which also is good to annoynt horse-feete withall, if they be brused or swelled: or if this Oyntment be not ready, it shalbe good to take the iuyce of the Rootes, and to seeth them

in the other geere in lesse proportions, and lay it to warme,
as man and beast shall need.

Take the Rootes of March Mallows, oz in the head of it,
Holloock, oz of common Mallows twelve ounces, of Lin-
seed, five ounces, a Wine quart of the fatnesse and grease of
Hens, Geese, Capons, oz of Peates sexte: five ounces of Ware,
of Turpentine, one ounce, of Rosine thre ounces: First of all,
bruse as small as you can the Rote and the seed, and steepe them,
for the space of thre dayes and thre nights in a pottle of Water,
being scalding hote when it is first put into it, but if you would
steep them and seeth them in white Wyne, oz in halfe water and
halfe Wyne, the medicyne would be much stronger: Let them be
sodden the fourth day, untill they may see the Broath all swimme,
and then strayne it through a cloath, and then take of that swimme
Broath a pinte, and seeth it with the Fattes, and when as that
watry substance as yee can gather is sod away, and the onely
swimme remaineth, melt the Ware, the Rosine, and the Turpen-
tine all together, and seeth a little together, and if there be any
sowle skum, take it away: but it were a little better to take a lit-
tle of the Fatte, and melt first therein the Ware, then the Rosine
and the Turpentine, and so mixe them altogether, and seeth them
a little, and take the skum away.

For the Pockes.

Take the Juys of Beng, Roiall, and young Lantie, and giue
the sick Partie to drinke.

A true medicine for the Jaundies.

Take a handfull of Cherry-Leaves, seeth them in a pinte
of Milke, and let them boyle well; Then strayne it, and drinke a
good draught thereof to Bedwards, and in the morning fasting,
and the Jaundies shall awayd from you by degree: also drinke in
the

the morning this following. Take the wood Bayberries, pill the upper shell with the leaues from it, and take the second shell that is yellow, put thereof as much as a walnut into a cloth, and seeth it with a pint of water, let it be well boyled, and let it coole, and then drinke it, this hath bene experimented.

Remedie for the Stone.

Take the stones of Pedlers, and lay them vpon a hot tile, stone: after that you haue rubbed and dyed them in a faire cloth, then being dyed vpon the tylesone, beate them into powder, then take a parcell of Lyme, & parly, and place it vpon the fire, with Ware and Butter, and throw in halfe a spoonefull of the said powder: and hereof you must drinke a good draught fasting in the morning, and eate nor drinke nothing else for thre houres after.

For the Liuer that is corrupt and wasted.

Take a good quantity of Liuerwort and bruse it a litle, and then seeth it in good strong Wood, with a quantity of Rubarb, and vse it as medicine, and thou shalt be whole.

For heate in the Liuer.

Take the iuyce of sower Apples and sweet Apples, of each a pound or more, as much as you thinke best, and two poundes of Sugar, mingle these things together, and let them boyle on a simple fire till it be thick as a sirrope, and vse this a curse euery day fasting, with luke warme water.

For to make haire grow.

Take and seeth Gallotwes rootes and all, and wash the place to here haire lacketh, and it shall grow,

For

For to take away Haire.

Take Ho; feathers and burne them to powder, and mingle it with Cyfell, and touch the place where the haire groweth, and it shall grow no more there. Approued.

To know whether a woman shall conceiue or no.

Take of the ruyne of a Hare, and hauing fried and consumed it in hotte water, giue it the woman to drinke in the morning at her breakfast, then let her stand in a hotte Bath, & if there come a griele or paine in her belly, she may very well conceiue.

To make a barren woman beare children.

Take of these litle Sea fishes call'd in Latine Polipodes, and roste them vpon the coales with our Oyle, and let the woman eate of them, and it shall profit and help very much, hauing in the meane time the company of a man.

To make a woman haue a quick birth.

Take leaues of Dictarii, and stamp them, or else make powder of them, and giue the woman that laboureth drinke of it with a litle water, and she shall be deliuered incontinent without any great paine or griele.

An approued remedie for the Plague or Pestilence.

Take an Onyon and cut him ouerthwart, then make a litle hole in each pice, the which ye shall fill with fine Treacle, and set the piers together againe, then wrap them in a wet linnen cloth, putting it so to roste couered in the embers, and when it is roasted inough, straine out all the iuyce thereof, and giue the patient a spoonefull thereof to drinke, and immediatly he shall feele himselfe well, and shall be healed.

For all manner of lamenesse or swellings.

Take a handfull of Mye, a handfull of Lauender cotton, and a handfull of cunning Strawberries that be like to a string,
and

and so cut them small, then beat them in a mortar, with foure oz fine young Swallowes taken out of the nest very fygge and quick, beat them together untill ye see neuer a feather of them whole: that done, take a penny worth of May butter clarified, and mingle it in the mortar with hearbes, and so let it stand foure and twenty houres before they seth: when you haue sobden it, vse it as before you are taught, as well in preserving of it, as in vsing of it.

For to stay the Laxe or Fluxe.

Take Plantaine, otherwise called Maybed leaues and rootes, and wash them in fayre water, and then stamp them, and take a good quantity of the Juice and put it to old ale, and make a posset therewith, and after take the ale Posset, and clarifie it vpon the fire perfectly, and let then the Patient drinke it blood warme, in the morning and euening, without taking of other drinke, the space off two houres eyther before or after.

A speciall remedy for the stone.

Take a quantity of Annisseedes, Lycopice, Fennell rootes, and Parsley rootes, Keysons, and Currants, and let all these be boyled in Whay, from a pottle to a quart.

For the sweating sicknesse.

Ye must take a good spoonfull of Treacle, three spoonfulls of Vineger, fve spoonfulls of water, & two spoonfulls of the iuyce finckfoyle, swing them all together, & drinke them luke warme.

For him that pisseth blood.

Take a good quantity of Rew, otherwise called hearb Grace, & dry it so that you may beat it to powder, and then take the powder and drinke it with ale: and it will change the Urine.

An

Another remedie that breaketh the stone, which being vsed a certaine time; will cause the stone broken, neuer after to harden in the bladder.

Take a pound of Gromwell, a pound of Satefrage leaue: and a pound of Coliander, with a quarter of a pound of Sezas, white and red, and grinde all these in a Morter very small, and so kepe it, vsing to eate thereof in your Pottage, euery day a spoonfull.

Another proued medicine for the stone.

Take Wine. Ramsons, Beane Cods, Pellitoxie of the wall, Satefrage, liks quantities, and scrape them one night in white Wyne, then distill them, and vse to drinke thereof.

Another remedie for the Stone, and to cause the voydance of Vrine.

Take Pellitoxie of the Wall, Sothernwood, and seith them in Water or white Wyne, with a quantitie of Shopes setwet: till it be tender, then put the hearbes and tallow in a linnen bag, and lay it warme to the bottome of the belly, vsing this, you shall haue remedy.

A proued medicine to auoyd Vrine that hath bin long stopped, also for the stone.

Take Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very cleane, and lay it in white Wyne, a night in scrape, then straine the Wyne, and giue the Patient to drinke, and he shall vnder water.

A verie good water for the stone, proued.

The water of Strawberries, with the leaues distilled, and so used by draughts, as other drinke.

To breake the stone.

Die the stones of a Cock a yeaere old, and beate them into fine powder, and giue the diseased thereof to drinke in white wyne, but if he haue the Charwart, then giue it to drinke with good water.

The Lady Gath her medicine against the Plague.

Take Abaunce, Turmintell, Sage, Spermint, and Violet leaues, of each one handfull, & stamp them in a Morter very small, when you haue so done, straine them throughe a Strayner with red wine, claret, or white, whether you can most easily get, and luke warme, giue of this water to the diseased to drinke.

Against the new Ague, by D. Langton.

Take Sozrell, Son thistle, Endiue, Dandelion, Succorie, croppes of fennell with Gallotwes, with Violet leaues of each one handfull, and seeth them all in a gallon of stale ale, to a pottle, with skimming, that done, straine out the liquoꝝ, and make thereof an Ale posset, and let the patient drinke thereof as oft as he is a thirst, putting into euery draught as much Treacle as the bigneſſe of a Beane, and ye shall be healed.

To kill the Palsie.

Drinke the roote of Valerian in powder, and it will destroy the Palsie, so that ye eate no hogs flesh.

A remedie for the Dropſie.

Scrap an Elder roote very cleane, and breake it in many pieces, or shred it into white wyne, and let it steape therein then drinke the wyne, and it will heale your disease.

Against the stopping of the pipes.

Take Hyssop, Spintes, Rols mary, Datties, and Consoud, of each like quantity, and seeth them with Ale in Lycopice, and ble it moꝝning and euening.

Against

Take a good quantity of Glaucine, and seeth it with Lycoris in faire water, then straine the water, and drinke no other drinke with your meate untill you finde remedy.

To cause good tasting of meate.

Drinke wyne sodden with Sentoyp, and Plantins, Cucining and Pozning, and it shall help you.

For the yellow Iaudise.

Take the reddest Dock rootes that ye can get, and being washed cleane, put them into a brestell of good ale, and when it is stale, let the diseased drinke no other drinke to his meate but ale, and it shall help.

Doctor Argentines medicine for the Stone.

Take the red barks of an Ivis tree dried, and beaten into fine powder, and after searse it through a fine Searse: also take a like quantity of black Jeat, beaten and searsed in like manner, and being mingled together, drinke thereof with Wyne or ale, blood warme, five or six times.

An experimented science for hoarsenesse, though
it hath long lasted.

Take a soft Nightkercheffe, and warme it, take also a Headpillow, warme the same also, and binde it with the kercheffe about the Head all Night: doe this three Nights one after the other, and kepe thy selfe warme, and beware of cold Drinke, and Wyne, and it shall surely go from thee without hurt, this same is also good for the Fluor and Cough: giue the Patient also Lycorice in his mouth.

Against Hoarsenesse, goe into the Hotehouse, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proued.

Garlick sodden and eaten, maketh a cleare voyce, and driueth away Hoisenesse and the old Cough.

If a man stand in feare of the Palsie.

Let him eat euerie morning two or thre graynes of Mustard seedes, and two Pepper cornes: the same is assured for the same disease.

For wormes in the Bellie.

Against the Wormes in the Bellie, take Onions and pill them, cut or slice them small, poyze Spring-water ouer them: Let it stand all Night, and in the morning drinke that water, and it driueth away all Wormes: poyze the same water vpon the Earth where the wormes are, and within halfe an houre, they will all crape out of the Earth.

Another for the same.

Likewyse if one eat Garliche fasting, it killeth and driueth out wormes out of the body. Or else drinke distilled water of Rnet-grasse, or Shanie-grasse. The same killeth worms also: howbeit it worketh more in yong then in olde folks.

An approued remedie for a Woman that hath her Throwes before her time.

Set a good handfull of whole Theraill in a quart of Claret wyne, and when the Hearbes be well sodden, wring them into the Wyne, and cleanse it, and make thereof an Hypocras with Sugar, Cinnamon, and Ginger, of Smauane, and giue her thereof wayne at times needfull. And it shall expulse the paine. Approued.



A

BRIEF TREATISE OF VRINES,
ASWELL OF MANS VRINES AS
OF WOMANS, TO IVDGE BY THE

Colour which betokeneth Health, and which betokeneth Weakenesse, and also Death.

It is shewed that in the seze parts of the Body dwelleth sickness, and health: that is, in the Wombe, in the Head, in the Liver, and in the Bladder, in what manner thou mayest know their properties, and thereof thou mayest learne.

If a mans vyne be white at morning, and red before meate, and white after meate, he is whole: and if it be fat and thick it is not good. And if the Vyne be meanly thick, it is not good to like: and if it be thick as spice, it betokeneth Head-ache.

Vyne that is two dayes red, and at the tenth day white, betokeneth very health.

Vyne that is far, white, and most, betokeneth the Fever Quartaine.

Vyne that is bloody, betokeneth that the Bladder is hurt by some rotting that is within.

A kittle Vyne all fleshy, betokeneth of the Keyes: who pisseth Blood without sickness, he hath some vyne broken in his Keyes.

Vyne that is ponderous, betokeneth that the bladder is hurt.

Vyne that is bloody in sickness, betokeneth great euill in the Body, and namely in the bladder.

Vyne that falleth by drops, aboute, as it were great bolues, betokeneth great sickness and long.

Womens vyne that is cleare and thynning in the Urinall of silver, if she cast off, and if she haue no talent to meate, it betokeneth

neth she is with Child.

Womens vyne that is strong and white with stinking, betokeneth sicknesse in the Keyes, in her secret Receipts, in her chambers full of euill humors, and of sicknesse of her selfe.

Womens Vyne that is bloody and cleare as water vnter, betokeneth Head-ache.

Womens vyne that is like to Gold cleare and mighty, betokeneth that she hath lust to man.

Womens vyne that hath colour of stable cleansing, betokeneth her to haue the Feuer Quartaine, & she to die the third day.

Womens vyne that appeareth as colour of Leade, if she be with Child, betokeneth that it is dead within her.

Hereafter followeth all the Vvines that betokeneth death, as well the vvine of Man as of Woman.

If a hot ayres, one part red, another black, another grane, another blew, betokeneth death.

Vvine in hote ayres, black, and little in quantity, betokeneth death.

Vvine coloured all ouer as Leade, betokeneth the prolonging of death.

Vvine that shineth raw and right bright, if the skin in the bottom shyne not, it betokeneth death.

Vvine that in substance hauing flæting aboue (as it were a darke sky) signifieth death.

Vvine darkely shyning, and dark with a black skin within, betokeneth a prolonging of death.

Vvine that is of the colour of water, if it haue a dark sky in an ayres, it betokeneth death.

Vvine that hath bregges in the bottom medled with blood, it betokeneth death.

Vvine black and thisk, and if the sick loath when he goeth to the Pryuy, and when he speaketh ouerthwart, or that he vnderstandeth not aright, and these sickneses goeth not from him, it betokeneth death.

OF

Of the Bath of Baeth, in England.



Although there be a very excellent and wholesome Bath within the Realme of England, yet for all that, I reckon that there are many in the North-parts, which being diseased with sore diseases, would gladly come to the Bath of Baeth, if they knew that there were any there, whereby they might be holpen, and yet know not whether there bee any in the Realme or no. Wherefore, seeing that I haue writ of the Baths that are in forraigne Countries, therefore I thought good to shew the vertues of our owne Bathes: for if they be able to help mens diseases, what shall men need to go into far countries to seek that remedy there which they might haue at home.

The Bath of England is in the West Countrey, in Somersetshire, in a Citie called in Latine Bathonia, and Baeth in English, of the Baths that are in it. This Citie of Baeth is fiftene mile from Welles, and fiftene myles from the Noble Citie of Bristowe. The chiefe matter whereof these Bathes in this Citie haue their chiefe vertue & strength, after my iudgement is Brymstone, and of my iudgement are diuers other, which haue examined them as I haue done, when I was at the Baths with a certaine man diseased of the Goute, I went into them my selfe with my Patient, and brought forth of the place next vnto the spring, and out of the bottome, Ayre, mud bones and stones, which altogether smelled euidently of Brymstone, if that a man may iudge the matter of the effect, may gather that Brymstone is the onely matter in these Bathes, or else the chiefe that beareth rule in them: for they cure by wonderfully, and heale the Goute excellently, and that in a short time, as with diuers others, one Miles Sometimes, one of my Lord of Sommersets Players can beare witnesse: which things are no light tokens that Brymstone beareth the chiefe rule, seeing that

that neither by smelling nor tasting, a man can taste no other matter of Pyres to raise there.

If there be any thing lightly mingled with the Hyminstone which I could not perceiue, it must be Copper: for whilst I walked about the Mountaines, out of the which the Bathes doe spring, I found here and there little pieces of Marquesstie and stones, mingled with Copper, but I could by no sence or wit perceiue, that the Bathes had any notable quality thereof: then seeing that there can not be found any other Minerall matter, to be the chiefe ruler in these Bathes then Hyminstone, we may gather, that these Bathes are good for all those diseases, which all learned Physicians write, that all other Bathes, whose chiefe ruler is Hyminstone, are good for.

Aetius writing of naturall Bathes, & herein Hyminstone is eyther the onely Minerall matter of them, or chiefe matter thereof, sayth thus as followeth hereafter. The Bathes of Hyminstone soften the sinewes, swage the payne that a man hath, in desiring to gett off vnto the steele, and when he cometh, he can eyther do little or nothing. They scour and cleanse the skin: wherefore they are good for the white Poxew, and black, for the Leprosie, and for all Scabs and Scurfes, for old sores and botches, for the falling of humors into the ioynts, for an hardened Gilt, or the Cake in the left side, for an hardened Pother, for all kindes of Palsies, for the Sciatica, and for all kinde of Itch or itching. But the Bathes of Hyminstone hurt the stomack and marre it: thus far writeth Aetius.

Agricola in his bookes of those things which flow out of the earth, writeth thus of bathes of Hyminstone. The bathes of Hyminstone doe soften the sinewes and doe heate, they are good therefore for Palsie, for places eyther pulled in too much, or stretched too far forth: for the shaking or trembling of any member, and they swage ache, and draw out swelling of the limmes, and draw and scatter them away. They are good therefore for the Colic in the hands, for the Colic in the sexe, and for the Sciatica, and all other diseases in the ioynts: they swage
also

also the paines in the Liver and Spleene, and bryue away the swelling of them both: they scour away freckles, and heale Poxewyes, and Scabbies: but they vndo and ouerthrow the stomacke. Then seeing (as I said before) our Bathes of Barthe. haue their vertue of Brimstone, they that are diseased in any of the aboue named diseases, may goe thither, and by the helpe of Almighty God be healed there.

When those Bathes haue of long time bene knowne, euen about a thousand yeres, either the vnlarnednesse, or the enuiousnesse of the Physicians, which haue bene in times past, is greatly to be rebuked, because either for lack of learning, knew not the vertues of these bathes, or else for enuiousnesse, would not send the sicke folkes, whom they could not otherwise heale vnto the bathes, for all men can tell, very few in times past haue bene by the aduise of the Physicians sent vnto the bathes, but now in this our light and learned time, after that so many learned Physicians haue so greatly commended these bathes, I doubt whether the nigardly liberality, or the vnnaturall vnkindnesse of the rich men of England is moze to be dyspraised, which recelusing so many good turnes of Almighty God, now after that they know that the bathes are so profitable, will not bestowe one halfe penny for Gods sake vpon the bettering and amending of them, that the poore sicke and diseased people that resorte thither, might be better and sooner holpen when as they are there. There is money enough spent vpon Cockfights, Tennisplayes, Parkes, Banquetttings, Pageants, Playes, and seruing onely for a shott time, that pleasure of times, but of priuate persons which haue no need of them, but I haue not heard tell that any rich man hath spent vpon those notable bathes, being so profitable for the whole Common-wealth of England, one groate these twentie yeres.

He that hath bene in Italie and Germanie, and had seene how cosly and wel sauouredly, the bathes are trimmed, and appointed there in diuers and sundry places, would be ashamed that any stranger which had seene the bathes in for-

raigne lands should looke vpon our Bathes, for he would thinke that the stranger would accuse vs English men of these things, of grossenesse and brutish ignorance, because we cannot trim our Bathes no better: of unkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God: of beastly filchinesse, because we make no partition betwene the men and the women, whilest they are in bathing, but suffer them contrary both vnto the law of God and man, to goe together like unreasonable beasts, to the destruction both of body and soule of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost vpon the bettering and amending of these Bathes, I will for my part, because I haue no store of other riches, helpe the matter as farward as I can with my counsell, which is this.

First and before all other things, my counsell is, that euery Bath haue an hole in the bottoome, by the which, the stopple taken out, the Bath should be cleansed and scoured euery foure and twenty houres, at the least once, and that I would aduise to be done at eight of the clocke in the afternone, that against the morning it might be full of fresh and wholesome water, against the time that the sickes folke come to it in the morning, and so should they be a great deale sooner healed of their olde diseases, and in lesse iopardie in taking of new, which may easily come vnto a man, if hee goe into a Bathe wherein a sick man, namely if hee be sicke in a sinking or infectious disease, hath continued.

But if that by the businesse of the place, this cannot be conveniently brought to passe, I would that no man should bee suff. red to bathe himselfe in the first Bath, whereas the Water doth first spring, although it be more vertuous then all the other, for the further off that the bathing place is, from the place where the water gushereth out, the lesse vertue it hath, but in other which are receiued and drawne out of the principall Bath. For I thinke it were necessarie that there should
be

be draiue out, by prettie Channels or Conduits, a good number of Bathes or Cisterns, which I would should be euery one severally diuided one from another, but in any wise Ironsell, that these second Bathes brought out from the principall : haue such a hole as I spake of before, that once in foure and twentie houres at the least, the foule water may be let out, and fresh may come into them in the moorning, when the sicke folke shall goe into them.

It were also meete that euery Bathe had a Couering about it, or at the least it should be so builded, that in the time of foule weather it might be couered ; Notwithstanding I would (least such places should be open, that the Vapors might goe out, that they that haue ill Heads be hurt with the Vapors which are too much holden in. I thinke also that it were necessarie that certaine Lofts should be builded right ouer some part of the first or principall Bath, that honest women and other which would not gladly be seene in the Bathes, might euer haue (as often as they need, Fresh water draiue vnto them) through an hole, wherewith they may haue to bathe themselves in Vessels of wood, made for that purpose : Prouided with all foresight, that not one drop of the water which they in the Lofts haue occupied, fall not in againe into the principall Bath, but be conueyed out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that the Lofts should be so builded, that onely a Bucket might goe doaine into the Bathe, sauing that little portion (whereby water may be draiue by through, to serue them that are in them,) and such a fit place might be deuised to draiue water through, that it might serue for halfe a dozen Chambers aboue, or more. This were also necessary, that in one of the Bathes should be builded ouer the hottestt place that there is, a little house, after the manner of a Scaffold, very nere vnto the Waller, after such a manner, that the hote Vapor might strike hote vpon certain places of mans body ; For this manner of reseruing of the hote vapors, is much better for some kinde of Droopies or

Caturs, then the water it selfe is, therefore these things is not to be forgotten. This were also necessary, that not onely certaine generall Bathing places should be appointed for women alone, but also that others should be appointed for such persons severally, as are sick in smiting, infectious, or horrible diseases.

Furthermore, because Almighty G D hath shapen and made Pearls, Stones, Gummes, Perrells, and Medicines, of diuers other things, principally for man; It is to be thought that his Will is, that the same should sometime serue such creatures his, as man cannot well want: wherefore as it is well done, that Pearls and medicines made of diuers other things, should be giuen to the Beasts that serue vs: so that I thinke it were not amisse, if that we made the Bathes after they haue serued man, for whom they were principally made, serue also to helpe Horses: for performing whereof, I would wish that one or two Bathes in some conuenient place, might be draine out from one or two of the hottest Bathes, and then would I haue so deuised, that the Horses that haue diseases in the Legs and Joynts, might stand in the Bath almost vnto the belly, and that other that haue other diseases, might stand higher in the water: which thing may easily be brought to passe, if that two holes be made with stopples, the one higher, and the other lower, that a man may set the Horses as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

I thinke verily, that the Bathe of Buttsone within the space of a Moneth, healeth Splent, Spauens, and all Knobs, hard lumps and swellings, if they be not very old, frettishing and Foundring faces, or Fashions, or all such like diseases that are without. If the Horses by the aduise of a cunning Horse-leache, haue giuen them a conuenient Drinke before they come to the Bathes, and ordaine for them such Emplastres and Powders as are meet for them to vse in the Bathing time: but whilest they stand resting of themselves out of the Bathe, my aduise is, that they that haue not much money to bestow vpon
Horse.

Horse-leaches, that they lay in good quantity, the Solyme and Grounds of the Bath, vpon the soze places of the Horses, all that time that they are out of the Bath, resting them in the stable, betwixen one Bathing time and another. But I would not that the Horse should be exercised in the Bathing time, for that is not my meaning: For I would that a Horse should be as well exercised as a Man, and so much more as he is stronger then a Man, except the diseases be in his Feet, and then are they more measurably to be exercised. And for the Dyet that men should keep at this Bath of Bathe, hereafter ensueth, with diuers other necessary rules needfull to be obserued of all those that enter the said Bath.

Certaine Rules to be obserued of all them that will enter into any Bathe, or drinke the water of any Bathe.

The Counsell of learned and wise Physicians is; that they should not at any time goe into any Bath, to seeke remedy for any Sicknesse, except it be such a one, that almost the learned Physicians dispaire of the healing of it: if God haue smitten you with any disease, before you goe to any Bath, for the healing of it, call to your remembrance, how often, and wherein you haue displeased God, and if any of your finnes come to your remembrance, occupy the same no more; but be earnestly sorie for it, and aske God mercy for it, intending and promising by his mercy and grace, neuer to fall into the same againe. This counsell is agreeing with that which is written in the 38. Chapter of Ecclesiasticus; in this manner. My Sonne in the time of thy sicknesse, faile not (but that thou pray to Almighty God) for he will helpe thee: Leave off all sinning, and shew out thy straight Hands, and cleanse thy Heart from all flane, and deale Almes, and then giue place to the Physician, and let him come vnto thee, as one that

God hath sent vnto thee. And a little after he doth plainly declare, that Sicknesse cometh from the punishment of sinne, where he saith: *Pe that wilt stand against his Spake, shalt to fall into the hands of the Physitian.* As Christ in the Act of Iohn doth also mean, when he said vnto the blinde man hee had healed, *Goe and sinne no more.* least worse things chance vnto thee. *Howbeit,* we may not iudge no man to be a greater sinner then another, because he is oftner sicke then the common sort he: for God sendeth vnto god man oftentimes sicknesses, not for the sinnes they haue done more than other men, but to keepe them in god order, that the flesh rebell not against the spirit. For if that many infirmities had bene a sure token that a man were a great sinner, then should Timothie, which had many infirmities and sicknesses, as Paul writeth, bene a very great sinner: but he is not so, therefore that Argument is not true.

But whether Sicknesse come for to punish sinne, or to hold a man in god nurture and obedience, all Sicknesse cometh of God: wherefore, for whatsoever cause it cometh of, be-fore ye aske any helpe of any woollie Physitian, ye must make your Prayers to Almighty G O D, (as the good King Ezechias did,) and if it be met for you to be healed; you shall be healed as he was.

Then after ye haue confessed your selfe vnto Almighty G O D, and to such as ye haue offended; in the Name of God Aske counsell of some learned Physitian who is sent of God; and not of some selfe made Idoll, who is enely of himselfe: if he (vsing all the lawfull meanes commonly wont to heale such diseases as ye are sicke on,) and if ye feele your grieue no better, then it shall be high time to goe to the Bathes as to the Hot Anker.

Before ye goe to the Bathes, in any wise ye must goe to some learned Physitian, and learne of him, by the helpe of the telling, what Complexion you be of, and what Humour or other thing is the cause of your disease, and there after his Counsell, vse such Dyet as shall be most fit for your Complexion and sickness.

nesse. Let no man enter into any bath before his body be purged or cleansed after the advice of a learned Physician, for if any man goe into the bath unpurged, he may fortune neuer come home againe: or if he come home againe, he commeth home most commonly with worse diseases then he brought to the bath with him.

Ye may not goe into the bathe, the first day that you are come to it, but you may rest a day or two, and then goe into the bathe.

There is no time of the yeare that is more fit to goe into the most part of all the bathes,, then are the Moneths of May and September: but the Spring time is better then any other time is.

This best time of the day is an houre after the rising of the Sunne, or halfe an houre: but before ye goe into the bathe, if your disease will suffer you, ye must walke an houre, or at the least halfe an houre before you goe into the bath.

But you must at no time goe into the bath, except ye haue bene at the skole, either by nature or by craft, ye may take a Suppositoie, or a Clister, and so a great ned Sauanorolla suffereth Pils, but he will not suffer that he that is so purged, enter into the bath, for the space of xliij. houres.

The same also would at the least every bather should haue a skole once in thre dayes: wherefoze if any man be hard of nature, and cannot abide Suppositories and Clisters, he pardoneth the Patient, if he be once purged, or goe to the skole once in thre dayes, which thing scarcely any other writer that I haue read will doe, neither would I counsell to deferre the going to skole so long, if there be any meanes possible to make a man goe to the skole, without his great paine.

If that he be counselled to goe twice on a day in the bathe, he must see he goe not into it, till seven houres be past after your dinner, and tarrie not so long in it in the afternone as you did before.

The common time of tarrying in the bath, is commonly allowed

lobwed to be an houre, or moze or lesse, according to the nature both of the Bath, as also of the Patient.

Let no man tarry so long in the bath that hee be faint or weake, but let him come out before that time.

Ye must alwaies go into the bath with an empty stomacke, and as long as you are in it, you must neither eat nor drinke, sauing that for a great need require the contrarie.

Some grant that a weake person may eate a little bread steeped in the iuyce of Pomegranats, Warberries, or Kils, or in the Syrrups made of the same.

Some Physicians suffer a man that cannot abide hunger so long, to take ere hee go in, two spoonfuls of raisons well washed: oftentimes with two parts of water, one of wine, or so much of delated or watred wine, as much as can be holden in a spoon, or a few Prunes sodden or steeped in water, or two spoonfuls of crummes of bread, washed oftentimes with water or wine, tempered as I told before, or a little put into such water: but let no man drinke in the bath, except hee swoond in the bath, or be in danger of sounding, or else ye must all the time that ye be in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must couer your head well, that you take no cold, for it is very perillous to take cold in the head in the bath, as diuers reasons may be laid to proue the same.

When you come out of the bath, see that ye couer your selfe well that you take no cold, and drie of the water on your body with warme cloathes, and goe by and by into a warme bed, and sweate there if ye can, and wipe off the sweat diligently, and after wards sleepe, but ye must not drinke any thing vntill dinner time, except ye be very faint: then ye may take a little Sugar-candy, or a few Raisons, or any such thing in a small quantitie that will slake thirst: for Galen in the 14. De methodo medendi, commandeth that a man shall not eate nor drinke by and by after the bache, vntill he hath slept after his bathing.

After that ye haue sweate and slept ynough, and be clearly

deliuered

delivered from the heate that you had in the bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner, so; by measurable walking, the vapours and windinesse that is come in the Bath is dziven away.

If the Patient cannot walke, then let him be rubd quickly; and if he can suffer no rubbing, then at some time it were good to take a Suppositoꝛie, either of a rote or of a beate, with a little Salc vpon it, or a Suppositoꝛie of Honey, or a Suppositoꝛie of a Flower, deluce, or of salt Bacon, or white Sope.

After all these things, then shall ye goe to dinner, but you must neither eate very much good meate, nor any euill meate at all. Wherefoꝛe you must rise from the Table with some good appetite, so that you could eate moze if you would.

The meates that are commonly of all Physicians allowed, that wꝛite of Dyet that belongeth to bathes, are, bread of one daies baking, or two at the most, well leauened and thꝛoughly baked, small birds, and other birdes of the fieldes and mountaines, that are of easie digestion, but Waterchanters, ye must not touch kids flesh, Veale, and Mutton, of a Lambe of a yeare old, new laid Egges, Pheasants, Partridges, Capons, Chickens, and young Geese. The meates that are forbidden, are salt Beefe and Bacon, Pigeons, Quayles, Pyes, and Pasties, and such like meates, Cherries, and all such fruites, Garlicke, Onions, and all hot spices, and all cold meates, as are the most part of Fishes: howbeit, diuers may be well allowed, so they be well dzessed.

Wine is not to be allowed much: but if that the Patient bee so greedy of it, that in a manner he long for it, then let him take it two houres or thereabout, befoze he take any other meate, and he must not dzinke after it.

White Wine that is small is allowable, or Wine being dzelayed with the third or fourth part of sodden water, according to the complexion of the Patient: Some vse to steape bread in strong Wine, when as they can get no other Wine.

Beware that in no wise ye dzinke any water, and especially

cold water, and so should ye forbeare from all things that are presently cold, namely, when ye begin first to eate or drinke. Let therefore both your meate and drinke bee in such temper, that they be not cold but warme, lest when as ye are hot with in, by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

They that are of a hote complexion, and of an open nature, and not well fastned together, ought not to carry so long in the bath, as other ought that are of colouer and faster complexion.

If that any man betwene meales times be vexed with thirst, he may not drinke any thing, sauing for a great need he take a little Barley water, or water sodden with the fourth part of the iuyce either of solwe or milde sweet Pomogranates, with a little Sugar: a man may vse for a neede, a little Wineger, with water and Sugar, if he haue no diseale in the sinewes, nor in the ioynts.

A man that is very weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all women, and so must he doe a moneth after, after the counsell of diuers learned Physicians, and some for the space of fortye dayes, as Pancheus and Alcardus would, namely, if they come out of the Chauldron.

It were mete that in euery foure and twentie houres the Bath should be letten out, and fresh water receiued into the pit againe, for so shall ye sooner be healed, and better abide with lesse ieopardie, abiding in the bath.

It is most mete for them that haue any diseale in the head, as a Cathaire or Rheume, comming of a moyst cause and not very hot. For them that haue Palsies, or such like diseases, that they cause a bucket to be holden ouer their heads, with an hole in it, of the bignesse of a mans little finger, about foure fote about their heades, so that by a Rinde or Pipe made for the nonce, the water may come downe with great might vpon the mouth

mould of the head, if they haue the Cathaire : and vpon the nake of the necke, if the Patient be sicke of the Palsie, of any such like disease.

The claie of grounds of the bath, is better for the Droopie then is the water alone: it is also good for shrunken, swelled, and hard places, and for all old and diseased places, which cannot well be healed with other medicines : The matter is, to lay the grounds vpon the place, and to hold the same against the hotte Sunne, or a warme fire, butill it be something hard, and then to wash away the foulennesse of the Clay, with the water of the Bath : this may a man doe as oft as he list. Some Whistians counsell that betwene the bathings, when a man is twice bathed vpon one day, in the tme that the Patient is out of the bath, to vse his plaistering with the Clay : but if the person be any thing weake, I counsell not to goe twice into the Bath, but either once, or else to be content with the plaistering of the middle of grounds of the bath.

It were god wisdom for them that cannot tarry long at the bathes, either for heate or for cold, to take home with them some of the grounds, and there occupie it as is afoze told.

There are certaine learned men, which reckon that the hote breath or vapour that riseth vp from the Bathe, is much more mightier then the water of the bath is, and it is true : therefore it were well that they which haue any Droopie, and especially a Tympanie, should sit ouer such a place of the bath, that they might receiue into the most diseased place, the vapour of the bath, either by an holed stole, or by some other such like manner of thing, well deuised for that purpose.

If any poze man by the heate of the dyinesse of the Bathe cannot sleepe enough, let him eate Lettice, or Purslaine, or the seedes of Poppy, called Chesboule, in some places of Eng- land, or let him eate Sugar and Poppy seade together, let this be done at night. He may also if he cannot get the foresaid things, sett the Violet leaues and Mallows, and bathe the vntermost parts that they are sodden in. These are remedies for

poore folke that are not able to haue a Physitian with them to giue them counsell: Let the rich vse such remedies as their Physicians shall counsell them.

If any poore man be torred with any insufferable thirst, let him take a little Barley, and seethe it long, and put a little Sugar vnto it: or let him take the iuyce of an Orange, or take a little of it with a little Sugar.

If any poore man catch the Headache, let him take a little Melomelad if he can get it, or Coriander Comites: or if he can get none of these, let him take the whiche of an Egge, and beate it with Vineger and Rosewater, or with the broath of Violets or Nightshade, or with any of them, and a little Vineger, and lay them in a cloth vnto the Temples of his head, and forehead.

If any poore man be burned to much, let him take a Glister made with Mallowes, Beates and Violet leaues, or let him seethe Prunes long with Barley, and Reilons, and put away the Stones, and eate of them, or let him vse Suppositories sometimes made of roots, either of Beates, of Flower de Lucs, or of white Soap, or of salt Bacon.

If any man sweate to much, let him vse colder meates than he vsed before, and Vineger, Mergentice: let them also eate sharpes fat, and Calues fat, with Mergentice or Vineger.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the bath, annoynt his Kidneyes with some cold Oyntment, as is Infrigidus Galeni: or if he cannot come by that, let him seeth Violet leaues, Poppy heads, Reilons, Licorice and Mallowes together, straine them, and put some Sugar in the broth, and drinke of it a draught before supper. If any be troubled with the Rheume which he hath caught in the Bath, let him perche or bristle at the fire, Nigella Romana, and hold it in a cloth to his shoul, and let him set cups or boring glasses to his shoulders, without any seorching, and let him drinke sodden water with Barley, and with a little Sugar.

If any man haue any appetite to eate, let him vse the sirups of Ribbles, or Barbaries, or the sirup of barripe Grapes, or vse Alexigenice or Wineger to pponoke appetite in due measure, and now and then if ye can get it, let him take a little Parmalade, or of the sirup of Spyn, or Mozmewad Romaine. (These haue I writtten for poore folke). Those that are rich, by the aduise of the Physitians, may haue other remedies enough against the forenamed tofals, that chance in the time of their bathing.

If thou be rid of thy disease by the bathing, offer vnto Christ in thy pure members, such offering of thankesgiuing, as thou maist spare, and giue him heartie thanks, both in word, minde, and deed, and liue no more, but walke in all kindnesse of life and honestie, as farre as thou shalt be able to doe, as long as thou shalt liue hereafter.

But if thou be not healed the first time, be patient, and liue vertuously till the next bathing time, and then if it bee to the glorie of God, and for the most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

Some if they be not healed whilest they be in the bathing, trie out both vpon the Bache, which healeth many other of the same diseases that they are sicke of, and of the Physitian also that counsellled them to goe to the bath, such men must learne, that they must not appoint God a time to heale them by the Bath, and that when as the Bath hath dried vp, and wasteth vp by sweating, and subtile through blowing the suill matter of the disease, that it is one dayes worke or two, to make god humours to occupie the place of such suill humours as haue bene in them befoze. Therefore let such be patient, and for the space of a Moneth keepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not onely these, but all others that are healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be also from the vse of all women.

A Treasure for

When as you goe homewards, make but small iourneyes,
and beware of surfeiting and of cold, and when you are at
home, vse measurable exercise daily, and honest mirth
and pastime, with honest company, and be-
ware of too much studie or
carefulness.

Thanks be to God for all his Gifts.





Hereafter followeth sundry VVaters
and Medicines, meet for Physicke, and
Chyrurgerie, As also Oyntments
and Plaisters.



Man may gouerne himselfe, at foure
times in the yeare, so that hee shall
haue no need of Letchcraft, as thus:
Ver beginneth the Eight Ides of
March, and endeth the Eight Ides of
May, at what time wareth the good
sweet Iuyce of sanguine throug good
meats and dzinkes, and good sanours.

Summer doth begin the Eight Ides
of May, and endeth the Eight Ides of Iune, at which time be-
ginneth the bitter Iuyce of Choller, then vse cold meates, and
dzinkes, and sozbeare women.

Autume Haruest, beginneth the Eight Ides of Iune, and en-
deth the Eight Ides of Nouember, at which time wareth Me-
lancholy, then be purged by a Medicine Laxative, and after-
wards vse light and digestible meates and dzinkes, such as en-
crease Sanguine.

Hiemps Winter, beginneth the Eight Ides of Nouember,
and endeth the Eight Ides of March, at which time wareth
fleagme, throug weaknesse of humours, and corruption of
ayre, then the pole beginneth to grow, then heate is in the ryne,
then is pricking in the sides, then vse hot meates and dzinkes,
as Pepper, Ginger, and wash not thy head.

Letchcraft is Chyrurgerie man to heale, of all manner of sick-
nesse,

nesse, and to keepe him whole so farre as craft may. Letcherast is in two manners, that is both Physicke and Chirurgerie.

Letcherast and Chirurgerie each of them hath two parts, viz. Theorizke and Practique, Theorizke to know and practite to worke, the ground of Theorizke is to know the Elements, and the humors that cometh of them, which is for mans health against it: Letcherast teaches vs causes, effects, and signes, Signes to know the causes and effects: and therefore I treat of signes, and many signes doth belong to Physicke and Chirurgerie, as Crisises, Urine, Punctions, Vomit, Sege, and other.

Chirurgerie is in Wounds, Impostumes, and Algebra, and Chirurgerie holdeth iij. parts, viz. wounds and Impostumes, Algebra & Anthonce, Antidotarie is the fist: which is a kinde of Salues against all kinde of sores that belongeth to Chirurgerie: Algebra is broken bones, and bones out of ioynt: Antidotarie of Chirurgerie is in waters, powders, oyles, ointments, and emplaysters most principall, some must be repercussive, some Collescatine, some Paturative, some generative, and some cosolutive: Anathomie is to know the body of man, thozowout, and all his members, within and without, two members hath every manner of man, viz. principall, and officiall, and foure principall euery man hath, viz. Braine, and heart, Liuer, and Stones, the braine hath the head and neck: the heart hath the Lungs, breast, and Spidrisse: the Liuer hath the stomacke and other members downe to the Reines, as Guts, Gaule, and the Belle veine, and Spitt, the Spitt vpon the left side, and the Gaule vpon the Liuer: the Stones hath Reines, Bladders, and other prinities: & these are the iij. principall members: Braine, Heart, Liuer & Stones, and without Braine, Heart and Liuer, no man may liue: & without Stones may no man engender, three chings in the Stones is cause of engendring, heate, winde, and humors, heate cometh from the Liuer, Spirit from the Heart, and humours from the braines, that man is made of, if any of these iij. be faultie, then man may not as he should kindly engender, these six vertues are rated in the Liuer, viz. Attractive, digestive, dominiue, expulsive,

retentive, and a simularive, that is in the English, drawing, and breaking out, putting, holding, and liking, for first nature draweth in that which it needeth to live by, and then all to break it, and then departeth the good from the bad, and holdeth to it the good, and then dealeth the good to all the members of the body: Officiall members be those, that have certaine offices in mans body, where ever they be, as the eye to see, the eare to heare, the hand to touch, the mouth to speake, the feete to goe, and many such other. Also such are called members as branches from the principall to the officiall, as the Arme, or Legge, that rooteth in the principall, and brancheth to the officialls: And so Perues, Artiers, Veines, Ligaments, Cordes, Bones, Vamicles, and Gristles, Flesh, and Skinne, to teach them their office: But Perues, Veynes, & Artiers, be most needfull, for they be wells and cotes of all other Perues comming from the braine, and Artiers from the heart, and veynes from the Liver into all the body: Perues giueth to the body feeling, and moving, and Artiers leaning, and veynes encreasing. A veyne hath but one entrance, and an Artier hath two, in the one runneth blood, and in the other spirits, and all beating veynes be Artiers, the which I call Pulses, and all other be simple veynes, and all such members sauing flesh alone are melancholious, and their nature is sperme, but flesh is sanguine, and therefore it may be sodered be it neuer so much cut, but the other said members because their matter is sperme, may neuer be sodered if they be much cut, and thus much at this time I say of Anatomie.

And now will I speake of woundes, which is the second part of Surgerie, one of these foure intentions hath every Chirurgion. The first is to containe that, that is euill, loosed, the second is to loose that, that is euill contained: the thirde, is to take away that, that is too much: the fourth is to encrease that, that is too little. In these iij. ententents standeth all Chirurgerie. The first is in woundes, the second is in Empoistumes, the iij. and iiij. Algebra holdeth: Wounds be in many manners simple, and compound: Simple in the flesh alone, and compound in vii. manners. There

be by things that letteth a wound not lightly to heale, viz. Empoismes, discoloured, hollownesse, or bitten by a venomous beast, and these letteth a Chirurgion slowe to heale a wound, and if a sinew be cut, or pricked, or wound to the bone, or if the wound be hollow, or else discoloured with a Fever, or bruised, or made by venomous Beasts, then mayest thou not as thou wouldest close by a wound, and if a wound lacke all these by things, then it is simple.

Medicine is Artificraft, both Physicke and Chirurgerie, to helpe and to keepe mans body, as craft and nature may, and euery one of them hath first his Theoricke, perfectly to know, and afterwards his practicke, cunningly to worke: the grounds of both is qualities, elements, and humours, and signes most needfull both byrnie and pulses.

The Nine tastes:

Salt, sharpe, and bitter: Soluer, sauorie, and eger: Sweet, Swalloweth, and fattie, thre of them be of heate, thre of cold, and the last thre be of temperature. A cut chafeth, heateth, and sleepeth: Temperature delighteth, A yecozise, Annis, Ginger, Clozeme wood, and Sugar: these be examples: a cut raweth, heateth, and sleepeth, and nature there against ripeth, and throweth, and putteth out: make your medicine such, that for one putting out, double twining, and foure riping. Melancholy is drie, and cold, soluer, and earthy coloured: his byrnie is thinn and discoloured, his pulse is straight, and short in digestion, and full stomacke, loathsomenesse, and soluer belching, swelling wombe, and stoe, heauie head, and sluggish limbs, and melancholious byrnie cometh of a young wench that faileth her flowes, or haue them not as she ought to haue. Fleaue, cold, and moyst, white, and weak, in conlons, is byrnie, is discoloured and thicke, his pulse is short and broad, rawe stomacke, and full, loathsome, and vnlustie, watric mouth, much spitting, heauie head, and sluggish, and slombrie, and cold hands, and feete, and namely in the night: Sanguine is moyst, and hot, sweet, and reddie coloured, alway his body is full of heate, namely in the vaines,

beyacs, and they be swelling, and of face he is ruddie, and in sleepe he seemeth fierie: medicine for him is blood let vpon the currall oꝝ Liver: beyus, & simple dyet, as tyson, water grewell, and solter bread. Choller is hot, and drie, yellow, greene, and bitter, his vyne is discoloured, and thinne, his pulse is long and straight, much watch, heauie headache, and thirst, bitter mouth, and drie, singingsares, and much gnawing in the wombe, and otherwhile costinesse, and burned sege, and vomit, both yelow and greene, as is that colour. Each humour may cause a Feuer oꝝ an Impossiune, and then the vyne is moze coloured, and the licour thinner: and euer as that sicknesse desieth, the vyne wareth thicker, and the colour lower, till it come to Cytrin oꝝ Indruse. Melancholy causeth a quartaine, and sicame a quotidian. Sinec and Caulon haue ener continewes, the other thre may be so, and otherwhile interpolate, continue euer holdeth on, and interpolats resteth otherwhile, continue is with the beyus, and interpolate is without the beyus, both two waies may be simple, and also compound, simple of one matter, and one place, oꝝ compound of diuers places. The tertians of these Feuers be such, as the same humours be of, and also vyne and pulse: All sauing they be stronger in Feuers and Impossiunes then they be without, and therefore their medicine must be moze discret, but generally dyet thus: solter bread, & water grewell, and tyson, and sieped fish, and wine, and Almond milke, and all whiche meate sauing whay, generall digestiue in Summer, and in hot time, as Orizacia, and generall digestiue in winter, and all cold time, is orcinelle: And generall expulsiue is, de succarofarum, a cut with turbit, and scamony, ana scruple ij. and generall doemitary is Inquianiny, and double medled with Populion, and foment him with Roses, ana double Sugar slaketh thirst.

Here followeth nine pretious Waters, and first to
make water of Philosophers.

Take Hope, Bennirpall, Auence, Centory, and break them in
a Morter, and put them vnder the cappe of a Stillatory, and

distill them, and that water hath many vertues which may be proued by assaies. Take Wimpernel, Kew, Valerian, Hedwall, Aloes, and of the stone called Lapis Calumniaris, and breake them, and lay them in the water of Philosophers, and let them be boyled together untill the third part be wasted of the said waters, and after the said water shall be strained throzow a linnen cloth, and then close all in a Viall of glasse, nine daies. This is a pretious water to drinke foure daies together with a fasting stomack, for him that hath the falling sicknesse, and let him be fasting sixe houres after, and this medicine is in our iudgement the truest medicine against this disease. Item, this water drunke fasting, is good against all manner of Gouts, and against Palsies, as long as it is not dead in the limmes or member of a man. Item, this water drunke in the morning, is most helping to wounds festered, so that it be washed therewith. Item, this water drunke fasting, will destroy all manner of Feuers, or Aches, of what manner soeuer they come to a man. And trust to this medicine verily, for it is the best water for these diseases aforesaid that may be, as is proued by the Philosophers, for it is one of the nine waters, Probatum.

The second Water is called *Patalis*, & *aqua dulcedimus oculorum*, and it is made on this manner as hereafter followeth.

The Agrimonte, Saturniū, Celendine, and the stone called Lapis Calumniaris, and beate it all to poulder, and Tuttie, and then put them vnder the cappe of the Stillacoy, and still thereof water by an easie fire, and this water hath many vertues in it, for be the eyes neuer so soze, they shall be cured and healed with this water. Item, this water drunke with a fasting stomacke, destroyeth all manner of venim or poyson, eaten and drunke, and causeth it to be cast out of the mouth. Item, this water quencheth the holly fire, so that there be linnen clothes wet therein, and laid on the soze, but know you well that this water in fire is of blacke disposition.

To

To make Aqua Vita.

Take Rose, Rosemarie, Violet, Neruen, Wyttan, Hearbe John, Ponsleare, Planten, Auence, Sage, and Fetherfor, of each a handfull, and wash them, and put them in a gallon of white wine, and so let it stand all night cleane covered, and then on the morrow distill it, and keepe the water well. This water is good for the Megrin in the head, and for the Pockin in the head, and for the Droopie in the head, and for the Feuer in the head, and for all manner of Aches and sicknesse in the head.

To make Aqua Magistralis.

Take the rootes of Pponie, the rootes of Turpentine, the cropes of Fennell, of Cgrimonie, Hoayfucle, Celondine, Kewe, Chickwede, Pimpernell, Philippendula, the tender leaues of the Vine, Custrase, Sowethistle, Redroses, Strawberry leaues, and Neruen, of each a like quantitie, and bray them in a Morter, and put therein good white wine 9. dayes, and then put ther to a pinte of womans milke that doth nurse a man-child, and as much Wine of a man-child of a yeare old, and as much pure red Honey, and put them all together, and let them stand three dayes so, and then distill as y^e will in a Stillatorie, and keepe well this water in a Glasse vessel, that no ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and vse it, and if euer man bee holpen of the diseale of eyes, this will helpe him in short time.

A pretious Water foreyes that seeme faire, and yet beblinde.

Take Smalledge, red Fennell, Kew, Neruen, Wyttan, Cgrimony, Salkfoile, Custrase, Sage, Pimpernell, and Celondine, of each a quarterne, and wash them cleane, & stamp them small, and put them in a brasse pan, and powder of Tuttie, of Pepper, of Ceruse, & a pinte of white wine, and put it to the hearbs, and y^e or y^e spoonfulls of Honey, and y^e spoonfulls of the Wine of
 P 3 a man

a man-child, and temper them together, and boyle them ouer the fire a little, and straine it throzow a cloth, and put it into a glasse, and stoppe it well, till you will occupie it, and when you will vse it, put it into thine eyes with a feather; and if it waxe thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did neuer see.

TAke Rosemarie, Smalledge, Kewe, Cleruon, Wather, Cufrase, Endiue, Houselêke, Fullwort, red Fennell, Seladine, of each a like halfe quartierne, and wash them cleane, and lay them in white wine, a day and a night, and then distill them in a Stillatozie, the first water will be like Gold, the second like Silver, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua vitæ.

TAke Putmegs, Gallingale, Spikenard of Spaine, of each y. pennyworth, and of Cloues, Graines, Ginger, of each i. pennyworth, y. pennyworth of Anys, take and bray them all in a brasle Morter, and then take a handfull of wilde Sage, and of the other Sage, Rosemary, Klope, Hauery, puliall, royall puliall of the Mountaine, Sothernwood, Horehound, Wormwood, Egrimonie, Bettanie, Iuie leaues, of each a like handfull, and two pennyworth of Amibebes, and bruse all these in a mortar, and then take thre gallons of good red Wine, and put it into a brazen pot, and then put the Sppres and Hearbes therein, and set the Stillatozie aboue, and close it well, and take faire Vasse, and put it about the bzinkes hard with thy hand, and make it cleane well and sadly thereto, and when it doth begin to waxe hote, put cold water aboue in the Stillatozie, and when it doth waxe hote, let the water runne out at the Conduite, and put in new cold water, and so doe as oft as yee shall thinke good, but looke that the fire be not too great, for if it be, then will the water come by, and if there come out smoke

smoake of the Stillatozie witt the water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

Take Mustardseed, Wimperwell, Crowfoot, and the rinde of spafficke, and all these well bruised, and medled together, with the blood of a Goate, and put thereto good Alleger a little, and so let them stand 3. dayes, and then put them vnder the cappe of a Stillatozie, and still it, and this water will helpe a man of the stone if he drinke thereof: and if he drinke thereof, euery day fasting, the stone shall boide from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this water drunke with Castorie, destroyeth all manner of pallsies, if it be not dead in the sinewes or members. Item, it will heale a scalde head, and make the haire to growe if it be washt therewith. Item, if a man be scalded with hi n with this water, and in 9. dayes he shall be whole, and of all other medicines it comforteth best the sinewes for the Palsie.

The vertue of the fourth Water.

Take young Pigeons, and make them in powder, and meddle them well with Castorie in powder, and a little Aspell, and lay it vnder the chappe of the Stillatozie, and distill water thereof, this water drunke with a fasting stomacke, helpeth the Freasie, and the Typticke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the falling Cuill, if the sicke haue had it but few yeares, it shall helpe him on warrantise: giue it him to drinke three dayes in the morning fasting, as is aforesaid, and he shall be whole by Gods grace, of what manner of kinde soeuer it come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleaseth the wombe, the stomacke

make, and the breast of all evils that is congealed within them, and comforteth all the beyries, and draweth the roote of the palse out of the sinewes, and out of the ioynts, and nourisheth nature in him. Item, if a man or woman before called in a sinew or ioynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feuer, but take heed that no woman with childe drinke of this water. Item this water drunke with Hops, putteth away all sorrow from the heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man will wash him with this water, it will drawe away the haire from any place of man, and destroy it, that it shall not growe there any more, on warrantise.

The vertues of the fift water called *Aqua Lassa*.

TAke Hops, Gladiol, Quence, Sotherwood, of each a like quantitie, and stampe them in a Morter, and put them in a Stillatozie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Feuers hote or cold. Item, this water being drunke fasting, is the best medicine against the fire of the wombe, and clenseth the belly of all ill humours, and keepeth a man in health, and helpeth the Palse, but it must be drunke fasting, and as hote as may be suffered.

To make the sixt water called *Dealbantium*.

TAke Holeywarpes and make them in a poulder with Bizim stone, and take the Joyce of Helondine, and so let them stand certaine daies, & after lay it in a Stillatozy, & still water of water of it, this water will make any blacke beast white, that is washed therewith nine times in nine daies, or any place in him, that a man will haue white: Also this water medled with Mares, & Aloes, it healeth all manner of Gouts, if the patient be annointed therewith. Also this water helpeth the sickness called Noline

nolime tangere, but a plaister therof must be laid to the soze. Also it helpeth a man of the strangle, if a plaister therof be laid to the soze. Item, it healeth scald heads if they apply a plaister thereof to the soze. Item, a plaister thereof healeth burning with fire. Item, this with lapis caluminaris, helpeth perfectly a sickness called the wolfe, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this water.

The seventh water called *Aqua Consuetina*.

Take the pimpernell, and stampe it in a mortar, and lay it in a stillatozie, and still water thereof. Item, this water washeth away all wounds in a mans body. Item, this water drunke fasting with Ginger, is a good medicine against the rishke, and will cleanse the best from all euill humours.

The eight water called *Aqua Hyplaciam*, the double water.

Take Musterd seed, Pepper, and Sinamond, of each a like, and beate them in a mortar, and put thereto Aqua Consuetina, and lay these vnder the cap of the stillatozie, and distill water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best medicine against the typhick, and all diseases of the best, and it must be drunke in the morning cold, and at euening hot as ye may suffer it, and it will make him to sleepe and haue good rest. Item, this water being drunke with Castorie is good against the sickness called Epilentia, viz. the Morbus caducus. Item, this water being drunke fasting, comforteth all the members that be stricken with the palse, and comforteth the sinewes of the head, and the braine.

Water of Pimpernell, the ninth water.

Take the seede of Pimpernell, and put it in red wine, and then after put it in the Sun, and then breake it in a mortar,
D. and

and then presse out the oyle through a cleane cloth, this water oz oyle being drunke fasting, healeth a man of the sand oz grauell in the bladder, for it will breake the Stone within him. Item, this water being drunke, sustaineth and lighteneth all the members of man of what disease soener he be grieved with.

To make water of Sage, the tenth water.

Take Sage, and Pollyon, of each a like quantitie, & breake them in a mortar, and put them in a stillatorie, and still water thereof, this water drunke fasting, eateth away all manner of sickness. Item, this water sodden with Castorie and drunke fasting, of all medicines in the world, it prolongeth most a mans life. Item, if a man be soze-called doe this nine dayes, and hee shall be whole, but it must bee taken with warme water. Item, this water being drunke fasting, draweth away all euill in the stomacke oz wombe. Item, it is good against the Scabbies, and causeth a man to haue good blood, and good colour in the face. Item, this water being drunke hote in the morning, oz in the day, healeth any manner of euill in a man within three dayes, if the patient bee in any wise curable.

A restorative made of the Herbe *Rosa Solis*, with other things, and gather it in Iune or Iuly.

This herbe *Rosa Solis* groweth in Parish ground, and in no other place, and it is of a hozy colour, and groweth very lowe, and flat to the ground, and it hath a meane long stalke growing in the midst of it, and seven branches springeth out of the roote, round about the stalke with leaues colour, and of a meane length and breadth, and in no wise when this Hearbe should be gathered, touch not the hearbe it selfe with your hands, for then the vertue thereof is gone, ye must gather and plucke it out of the ground by the stalke, ye must lay it in a cleane basket, the leaues of it is full of strength and nature, and gather so much of this hearbe as will fill a pottle pot oz glasse, and wash it not in any wise, then take a pottle of Aqua Composita,

Grā, and put them both in a large pot or vessell, & let it stand hard and fast stopp'd, threē dayes and threē nights, and on the fourth day open it, and straine it through a faire linnen cloath, into a cleane glasse or pewter pot, and put thereto a pound of Sugar small beater, demi. pound of Licoris, beatento powder, and demi. pound of Dates, the stones taken out, and they cut in small peces, and mingle them altogether, and stop the glasse or pewter pot well, so that no ayre come into it in any wise. Thus done yē may drinke of it at night when yē goe to bed, demi. sponefull, mixt with Aqua vita, or stale Ale, and as much in the morning fasting, and there is not the weakest body in the world, that is wasted by Consumption or otherwise, but it will restore him againe, and make him to be strong and lustie, and to haue a good stomacke, and that shortly, and hee or shee that vseth this threē times together, shall finde great remedy or comfort thereby, and as the patient doth feele himselfe, so he may vse it.

Of fine Hearbes which a good Chirurgeon ought
alwayes to haue.

THere be fine Herbes that a good Chirurgeon ought to keepe all the yere, and they be good for wounded men, and these hearbes must be dzyed and made in powder, and keepe them all the yere, viz. Housle-eare, Wimpernell, Auenue, Valerian, and Gentian, of each a like quantitie, but take of Housle-eare the weight of all the other hearbes when they be dzyed, take demi. sponefull in butiment, or in some other licour which is according to the sicknesse, and let him drinke it, and the medicine is as good as a salve for any wounded man, as may be had for to heale him. Also the hearbes that dzyeth to the wound, Occlus Christi, Pather, Bugle, red Colwortes, and Opine. These be the soueraigne pepper hearbes for the fester, hearbe Robert, Bugle, Sannacle, Hempzopes, Pozrell, Kelo, and Saurie, take good heed of these hearbes, and yē worke the better. Item, a good Chirurgeon that worketh wisely, should beare with him fine manner of Oyntments, viz. Vnguentum Bassilicon, to

measuring. Vnguentum Apostolorum, to cleanse, and munnifie. Vnguentum Aurum, to incarnate. Vnguentum Album, for heate. And Vnguentum Dealthea, to supple sinewes. How a sicke man should diet himselfe being wounded or soze beaten. Garlicke, no2 Onions, shall he not eate, no2 Butter, no2 Chesse, no2 Fish, but of fresh water, no2 fruites, no2 diuers flesh, as water fowles flesh, Beefe, Porke, Gose, no2 Ducke, no2 high wine.

The making of all Oyntments, Salues, Powders, and corosive Waters, all Diseases for to heale, by the grace of God, and first against the Canker in the mouth.

TAke white wine, and a penny worth of Ginger in powder, and let them sathe a walme together, and wash the soze place with a feather, and drinke not in one houre after, and ye shall haue ease in seuen daies, on warrantise.

A powder for the same.

TAke Sage, Wimpernel, of each alike quantite, and halfe so much Barcelp as of them both, shred them, and stampe them small, and put thereto a little burnt Allome, and then take it vp, and drie it, and heate it to powder, and keepe it, for it neuer faileth.

To know the Fester and Canker.

Here ye may learne whereof, and of what manner the Fester commeth, and also the Canker, it commeth of a soze that was ill healed, and breaketh out againe, and if it be in the flesh, there doth come out water, if it be in the sinewes, there commeth out browne lie; and if it be in the bone, there commeth out as it were thicke blood. A fester hath a narrow hole without and within, and a fester is seldome seene, but it hath moze holes then one, and the Canker hath alwaies but one hole.

For

For a Canker in the bodie.

Take the rootes of Dragons and cut them in small pierces, and lay them to drie, and make pouder thereof, and take a penny weight of that pouder, and put it in water all night, and on the morrow powze out that water, and put thereto white wine, and then seeth it well, and let the patient drinke thereof warme, and in thre daies he shall be whole.

For a Canker in a womans pappes.

Take the dongue of a white Gose, and the iuyce of Selondine, and bray them together, and lay them to the soze, and it will kill the Canker, and heale the pappe.

A good pouder for the Canker.

Take Copperas, and Roch saunders, and Uerdi-grease, and Salarmoniac, & beate them to pouder in a brasen mortar, of each a like quantitie by weight, and put the pouder in a vessell, and seethe it on a charcole fire till it glowe, and then take it downe, and let it cole, and after make pouder thereof, and that pouder will destroy the Canker, on warranise.

A good freate for the Canker, Fester, Batches,
and Sores, old and new.

Take virgins ware, barrows greafe molten, ana one pound; Perostien demi. pound, and of Masticke, and Olibanon ana one ounce, of Ueride demi. ounce, Witch demi. pound, beate all these, and put them in a panne, and melt them, and when it is molten loke that the Ueride be ready beaten, and put it in and stir it fast for cleauing to the bottome of the vessell, and then take it downe, and let it cole, and so ye may straine it, and wet the

the painne that it shall be strained into for cleauing thereto, and with a feather put away the corruption, and take heed to a soze that is ill healed, and that the place breaketh not out againe, for beinge five weekes old. and moze, it is both perilous and doubtfull of a Canker.

To slea the Canker or Marmoale.

Take a peeke of the ashes made of Ashen wood, and ashes of Date straw, and put hot water on them, and make a gallon of Lie, and put thereto two handfuls of Barkedust, and let it stand aday and a night, and then cleanse it thozow a camasse, and then take the same dust, and put it in againe, and put thereto as much Allome, and halfe as much of Wadder crops, and put them in a pot, and let them boyle almost to halfe, and euer stirre it that it grow not to the bottome, noz runne ouer, and after cleanse it thzough a cloath, and let it cole, and when it is colde take a quantitie thereof, and wet a linnen cloath therein and lay it to the soze.

For the Canker in the mouth.

Take leuen spoonefuls of Honey, and clarifie it in a pewter dish, and then put into it demi. pinte of white Vineger, and roch Allome, the quantitie of a Hasell nut, and a spoonfull of Bay salt, and let all these boyle together, a quarter of an houre, and then take of dyed Rose leaues, and Sage, ana a handfull, let them sixt together the space of a quarter of an houre, and let the patient wash his mouth therewith, and lay the leaues to the soze, and if the liquoz bee too thicke to wash your mouth with, then take running Water and white Vineger, and a spoonfull of Honey, and boyle them well as before.

To make a red Water to slea the Canker.

Take thze handfuls of Rew, bzay it in a morter, and put thereto a quart of Vineger, and Wadder one ounce, and take halfe a peny worth of Allome, and beate it to powder and
put

put thereto, and let it so rest nine dayes or more, and then take them out, and straine them through a cloath into a cleane glasse, and stop the vessell close, and keepe it.

To take away the Canker.

Take Martlemasse Beefe that hangerh in the Kofe, and burn it to powder, and put the powder into the soze, and it will sea the Canker.

For the Canker in the mouth.

Take Hearbe grace, Lauender, Cotton, Sage, Honyfuckle leaues, Rosemary, and ana, wash them and stampe them with a little roch Allome, and a little English honey, and put them into a faire dish, and when y^e dresse a soze mouth therewith, take as much as y^e thinke will serue, and take a few Sage leaues and wash thy mouth, and lay it to thy Gummes, and if y^e put thereto a little Pepper, and Bay salt, it will be the better.

A powder for the Canker.

Take one quarter of a pound of roch Allome, and burne it in an earthen vessell, that there come no ashes thereto: then take Argo, one halfe ounce, and one quarter of an ounce of Bolearmoniacke, and make all these in fine powder alone, and then mire them all together, and put them into a Bladder, and keepe it close: and when y^e will minister it, wash well the soze with the water, and then lay on the powder, and so dresse it once in the day, and it shall helpe him.

For Canker, Fistula, Warts, or Wounds,
new or old.

Take a gallon and a halfe of running Water, and a pecke of Ashen ashes, and seethe them, and make thereof a gallon of Lye, and put thereto a gallon of Manglers waste, and powder of roch Allome, and Vadder, a pound: and see he all these, and let your panned be so great, that it be little more then halfe full, and
when

when it riseth in the seething stirre it downe with a ladle, that it runne not ouer, and let it stand thre or foure houres till it be clere, and all that is clere straine it throzow a good thicke Canuas, and then wet therein a ragged cloth and long lint, and lay it on the soze, and this is good for all the diseases aforesaid.

A good medicine for the Canker and sores.

TAke a pottle of cleane running water, or white wine, sage, Rosemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and for the Canker put in a little white Coperas and Camphere.

For the Canker in the mouth.

TAke Plantaine, Bittonie, Egrimonie, Violets, and Woodbind, and boyle them in wine or water, with Slope, Pyonie, Bimpernell, and greene Walnuts, and therewith wash foure times in a day, and hold it in your mouth hote, and therewith wash.

For Canker olde or new, or Marmole.

TAke Smalledge, Mozmewood, greene Walnut, Lillie, Worme Crappes, white Hazell, red Pettie, Sage, Selse, heale, Bimpernell, the rote of Floure-deluce, Planter, ground Iuie, Wallwort, House-eare, Celoudine, Pintes, Bittonie, Egrimonie, Violets, Charuell, Colwortes, Auence, stampe all these, and rot them, and frie them in Barrowes greafe, Shays tallow, and Honie, and make thereof an oymment with Turpentine, War, Rozen, Pitch, Gum, Frankensence, burnt Allome, and powder of Tanners bakke.

For the Canker.

TAke the poudre of Sauen, Hony, & creame, and white wine, and mire them altogether, and melt them ouer the fire, and
when

When it is hote, with a linnen cloth wash therewith thy mouth, and when the Soze is well washed, put thereof into the griefe, with Aint, as hote as may be suffered two times a day, and hee whole.

For a Canker in a mans bodie, and saue the man.

Take the rotes of Dragons, and cut them, and drie them in gobbets, and make powder of them, and take a 9: d. weight of that powder, and seeth it in white Wine, and let the sicke drinke thereof warme, fasting, and in thre dayes hee shall be whole.

For the Head-ache.

Take Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay on other of the same heate, and doe so thre or foure times, and it is done.

Another for the same.

Also take and make Tye of Heruen, or Wyttou, or Worm-wood, and therewith wash thy Head thre a weeke, and it shall doe thee much good, and take away the Ache.

Another for the same.

Take the hearb called Bursa Pastoris, and bruisse it, and lay it to the harte of thy Foote, and it helpeth both the Headache, and the Toothache.

Another for the same.

Take Bitton, Wernen, Helondine, Maybroad, Helus, Wall-wort, and Sage, and a quantity of Pepper, and Peonie, and seeth them all together in water, and straine it through a cloth, and drinke it Fasting.

An other for the same.

Sampe Wittonie, and lay it on thy head vnder thy cappe,
So, binde it to thy head.

An other for the same.

Take Sage, Wittonie, and Kewe, with Wormewood, ana,
sethe these in faire water, and then put out the same wa-
ter into a hevell, and then grinde the same Pearls in a Morter
small, and then take of them and of the liquoz, and temper them
with Wheate branne, and with the rest of the liquoz wash thy
head, and then lay a Plaster thereof vpon the Mould, and let it
lie there a day and a night, and doe so thre or foure times.
Item, he may take rootes and leaues of Primroses, fresh But-
ter, and Tarre boyled together.

An other for the same.

Take Apence, Pigeons dung, and Wheate flour, ana one
ounce, and temper them with the white of an Egge, and
binde to thy griefe.

Another for the same.

Take Bettonie, and Camomill, ana a handfull, and sethe it
in a pottle of Wine to a quart, and wash thy head with the
licour, and if it be the spegrim, it shall helpe thee.

An other for the same.

Take Frankensence, Doves dung, and flour of Wheate,
ana one ounce, and temper them together with the white of
an Egge, and lay a Plaster thereof where the griefe is.

An

An other for the same.

TAke the white of an Egge and beate it well, and take away the froth, and put thereto Rose-water, and the powder of Alabaſter: then take Flaxe and wet therein, and lay it to the Temples, and when it is drie, wet it againe: ſle it thre or foure times.

Another for the ſame.

TAke Meruen, Wittonie, Woymeſwad, ſeethe them well, and waſh the Patients head, and after that make a Plaiſter, and lay on the ouer part of the Head on this manner: take the ſame Hearbes beforesaid when they are ſodden, and boyling out the Iuyce of them, then take the hearbs and ſtampe them in a Morter, and temper them with the water they were ſodden in, and put thereto Wheate branne to couer the iuyce of the hearbs that it goe not out, then take a garland of Linnen cloth, that will goe about thy head, and binde the Plaiſters to it, as hore as the Patient may abide it, and then put on a cappe ouer that.

An other for the ſame.

IF the paine come of hote humours, take a quantity of Houſe-lorde, and diſtill it as much as you pleaſe, and with the ſame water waſh thy temples, and thy ſozehead, and then dippe a linnen cloth therein, and lay it on thy ſozehead, or thy temples.

An other for the ſame.

TAke Margerom, and greene Iuy leaues, Wittonie, and Meruen, of euery one two handfulls, cut them ſmall, and beate them in a Morter, and ſeehe it in two penny-worth of freſh Butter, and ſtierre it till it ware very greene, and ſo let it ſtand nine dayes in an earthen pot, then ſeehe it againe, and ſtirre it well and ſtraine it, and keepe it in a faire beſell, and when you need warme a little thereof in a Saluer, and anoynt your temples therewith.

An other for the same.

Take a quart of white Wine, and Hozechound, two handfulls, and Camomill, one handfull, and boyle them together, and therewith wash thy Head: thou take White brayn, and put to the hearbs, and boyle it, and make a Plaster, and lay it to thy head.

An other for the same.

Take the Juyc of Heloudine, and good Vineger, mingled and made hote, and with a sponge or a linnen cloth lay it to thy forehead, it quencheth great heate, and purgeth it that it come no more.

An other for the same.

Take the Juyc of Blimpernell, and put thereto May butter, and frye them together with a soft fire, and kepe it, and therewith annoynt thy Head and Temples.

To cleanse the Head.

Take Aloes one ounce, Myrhe, halfe an ounce, Carlicke iij. Drams, Safron in powder, halfe a penny-worth, and mingle them together in fine powder: thou take the Juyc of Coleworts, and put them to your powder, and make it as thicke as pappe, and somewhat more stiffer, and make Pills thereof, as bigge as small Pease, and when you goe to Bed, take foure of them, and roll them in fine powder of Licorice, and cast them into your mouth, and swallow them downe.

For the Headack comming of the Stomacke.

Take Funitozie, Camomill, and Roses, and seethe them in white Wine, and make a Plaster, and lay it hot thereto.

For Ache in the hinder part of the Head.

Sampe Sage with the white of an Egge, and temper it with Vineger, and lay thereto.

Take.

A principall Medicine for the Head.

Take Commin a quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe it moist, and scie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, y^e shall bee whole.

For a man diseased in the Liver and Splene.

Take Barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a gallon, and seethe them till they be halfe wasted, and then straine them throow a cloth into a vessell, and let it stand so all night, and then on the morrow, sciete off the grease, and cast away the water, and melt the grease, and strie it oft, and put it into Bores, and when you neede annoynt the Splene therewith.

A Drinke to be vsed after this Oyntment.

Take the rootes of young Ashen plants, cleane washed, one handfull, and Wormewood, ana, and let them seethe in Wine, from a gallon to a pottle, and let the Patient drinke thereof, at morning cold, and Evening hote. Probatum.

A Plaister for the Splene.

Take drie Lillies, Marsh Mallow rootes, Alexander seede, of each one ounce, of the barke of Clove, the barke of Ashe, Worme-seede, of each two ounces : all these being powder, let them be sodden in strong Vineger, and so let them seethe, till they be sodden drie : then put thereto powder of Cummin demi. Dram. powder of the Barke of Capers, one ounce demi. Powder of Kewe, three drams, then afterward put thereto Gum Armoniac, one ounce three drams, dissolved in Vineger, and then with ware Turpentine, as much as shall suffice, and make thereof a Plaister for the Splene.

An other for the same.

Take the toppes of Acornes, Rose leaues, Coliander-seede, Commin-seede prepared, of each one ounce, Strado Arabia, Galanga, of each two ounces, Saltiter, 3, Saltipeter demi ounce terrified, mixe them and put them in a bagge quadyant, quilled, or basted,

A Drinke for the same.

Take the iuyce of Licoris, one ounce, Fennell-seede, Annis-seede, and Juniper, ana demi ounce, pound it in a Morter, and drinke it.

For the Spleene.

Take three spoonfulls of the iuyce of Ivy leaues, in white wine, or else the iuyce of Egrimonie, and drinke it three or foure mornings fasting, and ye shall be whole.

To purge and amend the Heart, Liuer, Spleene, Stomacke, Lungen, and Braine.

Take Langde-besse, Alexanders, Water-cresses, young Gallolwes, Bourage, red Fennell rootes, Barcelly rootes, Mercurie, Hearts tongue, Hippe, and Clarie, and make therof pottage, or else stee a Conis, with a peece of a Surloupe of Beefe chopped in small peeces, with Reilsans, or Currans, and a little Sugar, and colour them with Sanders, and keepe the steev pot close, Use this Medicine, when the Spene is in signes erpulsive.

To dissolue the hardnesse of the Spleene.

A Moniacum dissolued in very sharpe Vinsager, and stroken vpon Leather Plasterwise, and applied to the Spleene, will mollifie the hardnesse thereof, and it may lie thereto seven weekes and neuer be remoued.

• A So •

A Soueraigne Medicine for the Spleene, and to
cleane the blood.

Take Barts-tongue, wilde Hoppes, Lettice, Bourage,
with the flowers of Fumitorie, Barceli rotes, seethe all
these in Whay, and clarifie it with whites of Egges, and
straine it, and drinke it first and last, during a moneth, and it
shall helpe your Spleene, and cleane your blood, and comfort
you many wayes for your health.

For the Spleene.

Take Canonill flowers, wheate branne, and a pinte of white
Wine, boyle them together and put them in a bag, then take
oyles of Violets, of Linseed, and of Lillies, ana a penny worth,
ana put therewith, and put your bag hot thereto.

For Ache in the Backe.

Take a great Onion, or two, and roast them in the embers,
then stampe them, and straine them out of the Iuyce, and
mire it with as much Bees wee as Iuyce, and drinke thereof
blood warre, first and last: Probatum.

To stay the Backe, and helpe him that consumeth.

Take the rotes of Barceli, Fenzell, Comfire, and of Bo-
rage, Planten, Buch pastoris, and Knot-grasse, and make
broth with them of young Beas, Capons, and Puttock, Rab-
bits, Weale, and put thereto a Date or two, and ye may seethe
them in posset Ale made of white Wine.

Another for the same.

Take white Archangell, Contry flowers, white Lillies,
white Hoses, white Holly hocks, Knot-grass, Clarie, and
stampe them, and take a pottle of Muskadine, and a pinte
of

of Ale, with the pith of an Ore backe, and thre capped Dates, the Stones taken out, and beate them in a Morter small, and then put in some of your Muscadine, and grinde it, and some of your Ale, and stir it, and seethe the rest thereof, also the yolkes of thre new laid Egges, the Strings taken out, and beate them well, and put thereto Minamon, two pennyworth, and hore Space, one pennyworth, and seethe all these to a quart.

For the Bladder and the Raines.

Take the seedes of Planten beaten in a Morter, and seethe them in Wine, and drinke the Juice thereof alone.

To staie the Backe.

Take the pith of an Ore backe and scald it, and then straine it out of the skin, and thre Pippe, and beate it in a Morter with the said pith very small, and then put thereto a quart of Milke, and straine it, and then seethe it with five or six Dates, and a graine of Amber-grace, and powder of Ginger, and let the Patient use it often.

For ache in the Backe and Limmes.

Take the marrow of an Ore, and oyle Olive thre spontalls, and the yolkes of Egges, and Butter, ana, Pepper one ounce, then take the milke of a woman, and mingle it together, and annoynt the sick therewith.

To take away the paine in the Raines of one that is slow brought.

Take thre quarts of white Wine, and boyle therein a red Cock, and put thereto a handfull of red Pippe, a quantity of Clary, and the roots of red Fennel, Parts tongue, a stick of Symanon

Synanon bruised, Dates, great and small Raisins, with a few
 Pines, seethe all these together, till the strength of the Cocke
 be in the broth, and put therin one ounce of Manus Christi, and
 use this Morning and Evening luke warme.

A Plaister for the Reines.

Take Callamint, Camomill, Mozmelwood, Peritorie,
 Rockes, and bray them in a Morter, with Oyle, oz Butter,
 oz Vires and Shēpes suet, and grease of a Boare,
 oz Barrow-hogge, with a quantitie of Commia, and lay it in
 a Plaister both behinde and before.

For all Diseases in the Backe.

Take the rotes of Dates, of Planten, of Bursa pastoris, of
 Centimodum, and the cups of Acozus, ana handfull, and of
 Bolearmontac two ounces, and of Parts-horns burnt, ana, and
 also a Bucke Conie that is fat, and let all these be sodden toge-
 ther in white Wine and water, as much Wine as water, till
 the Conie be consumed, from the bones the flesh, then take a-
 way the flesh and the bones from the broth, and so let the broth
 stand till it come to a Jelly, & when you are in your bed, cause
 your backe to be therewith annoyated by a Chasingdish of
 coales, three nights together, and lay thereon a warme linnen
 cloth, and it shall helpe you by Gods grace.

For paine in the Bladder, and to make it whole for cuer.

Take three rotes of Smalledge, and wash them faire and
 cleane, and cut them small, and seethe them in a quart of faire
 water, till three parts of the water be consumed, then straine
 it, and take four Drams of the powder of Wittonie, and put
 thereto, and drinke the said water, and be whole.

Against running of the Reines.

Take one pound of Iordaine Almonds, and blanch them, and parch them, and grinde them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then searhe it with Sugar, and Sinamond, and when it is cold put thereto a dramme of Passicme in fine powder, and use to eate thereof and be whole. Probatum est.

A Syrope for the Backe.

Take the rootes of Emila Compana cleane scraped, and slice them thin, and lay them in faire running water thre daies, and shift them every day, then at thre daies end take them out, and put them in a gallon of faire running water, with a quart of Honey, of Licorice one ounce, scraped cleane and sliced, and of Anyssed one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the licour, washing them one by one, and when they be cut, lay them on a faire dish, and so let them lye 24. houres, and then take the rootes and weigh them, and for every pound of your rootes, take a pottle of Muscadine, and white Bassard, and put your roots therein, and put thereto two pound of fine white Sugar, two oz thre whole spases, boyle all these to a syrope, with your rootes, and then put it into a pot, and when you occupie it, let the Patient eate of the rootes, and drinke a spones full of syrope, with your rootes, and then put it into a Pot, and when you occupie it, let the Patient eate of the rootes, and drinke a sponesfull of syrope after it, Morning and Evening. Probatum est.

To prouoke *Menstruum Mulieris*.

Take powder of Peeter, Bitante, Parroloseed, in white wine, and drinke it.

An

Another.

TAke Bugwort, Melandine, Parigold, Meruon, Pippe, and nine crops three dayes befoze the change, and three dayes befoze the full of the Moone.

An other.

TAke Germander, and the rootes of red Radder, and seethe it in Ale, and giue it her to drinke, or else take Radices, Et semem pionæ, red Sanders and Suger, and vse it as afoze said.

An other.

TAke Cotula Fetida, the which is like Camomill, but it stinketh, and make a fomentation thereof.

An other.

TAke the Iuyce of Mercurie, and Honie, and flower of Corke, as much as will incorporate it, and make thereof little balles, and giue her one or two of them, and she shall haue Menstruum, also it shall after dispose her to conceiue, for it hath seldoms failed, and is well proued.

An other.

TAke the blacke seed of Pionie, and bruisethem one by one to the number of nine, and picke the blacke huskes, and in a Morter beate them to powder, eate and drinke the said powder at times aboue said in the second Medicine. Pro eadem.

An other.

TAke the rootes of Gladiolus, and Arsmar, and seethe them in good white Wine, or Vineger, and when they be well sodden, take them from the fire, & let the woman sit ouer it, so that the ayre may strike vp, and none go away, for this is proued.

An other.

Take Bittonie, Bulliall, Kiall, Contozle, ana a handfull, seethe them welch ~~Wine~~ ^{Wine} or water, till the two parts be wasted, and then cleense it throught a cloth and drinke it.

An other.

Take Balme, Pargerom, Slope, Parigolds, ana a handfull, and seethe them from a pottle to a quart upon a soft fire, and so take it and drinke it every morning fasting, and if it be bitter, put thereto Sugar, and use it.

To stoppe *Menstruum Mulieris*.

Take the blackest Holly-hocks that ye can get, and take the flowers thereof, and make them in powder, and drinke them, and wash the place with the water of Louage.

An other.

Take the water of Oake leanes distilled, halfe a pinte of Rose-water, ana. and Sirups of Quinces six ounces, and let her drinke thereof first and last.

An other.

Take Horse-dung, and seethe it in good Vineger, and put it into little bagges of linnen cloth, and lay the one vpon the kidneys of the backe, and the other betwene the Navill, and the private place, as warme as she may suffer it, and let her drinke every Morning and Evening Syonamon till she be whole.

An other.

Take the rashes of Gladwin, and seethe them well in Wine or water, and receiue the hums thereof: It neuer faileth.

To

To stoppe white Menstruum and red.

TAke the Iuyce of Planten, and of Bursa Pastoris, and two whites of Egges well beaten among the Iuyce, and put thereto Bolearmontac one ounce, and of Terra sigillata, demi. ounce, and a poztion of Beane flower, and make it thicke by on the fire, and drawe thereof a Plaster upon thin cloth, and lay it to her Backe and Pauill.

An other for the White.

TAke the inner rinde of the Slo-trée, Sumatch, Balaftanes, the rinde of the Pomegranate, Planten, Knot-grasse, the inner rinde of the red Wyper, and a little French Bolearmontac, and boyle all these in red Wine, till halfe be consumed, and let her drinke it fasting, Et restringer fluxum Menstruum.

An other.

TAke the scote and legge of a Hare, and bake it to powder Haire and all, and drinke it, and it restraineth the same.

Of Fearn.

The rote is god to be drunke, and laid to Plaster-wise, for wounds that are made with Kēdes, and in like manner, the rote of the Kēde drunke, and layd Plaster-wise to the soze, where Fearnes sticketh, the powder is god to be strowed upon moyst Sozes, which are hard to be couered with skinne, and ill to be healed: the iuyce pressed out of the Fearn rote, layd to with Rose-water, or other cold water, is god for all manner of burning or scalding, perfectly and sure.

For Perbreaking, and for Fluxe.

Seethe Roses in Vineger, or Tamarindes, or Galles, and while it is hote wet therein Woll, and lay it on the stomacke for Womit, and on the Pauill for Fluxe, and on the Reines for appetite.

Aleanet, is to soder Woundes.

3

Asfaltum,

Aspalum, is Earre of Indie, it hath vertue to draw and sor-
der, for if the powder thereof be strowed on a drie wound, it
will soon close it, though it be both broad and deepe.

Ores, hath vertue to abate swelling, and to make things soft.

Afarum, maketh Women to haue their tearmes, openeth the
veines of the Vrine, and maketh a man well to pipe.

Afarum, with Honey slepyeth Moyses, dissolueth Windes, and
warmeth the stomacke, clenseth the Lyncer, and brines of the
Guts, and reines of the Mother, it putteth away feuer quott-
dian, and helpeth the sting of venomous Moyses.

Bolle, if it be good, is as it were white redde.

Ballestianes, is the flower of the Pomegranet, and Psidia, is
the rinde, and it hath vertue to restraine as Bolle hath.

Brancha Vrona, hath vertue to make soft, or to ryppen Em-
postumes.

Biskorra, or Tormentill, hath vertue to straine together, com-
fort, and comfort.

Bedellion, hath vertue to constrain together, it helpeth the
Empostume, both within and without, it breaketh the stone,
and bateh the Cough.

Cadamen, is the rootes of Parcelly, that hath vertue to dis-
solve, to consume, and to drawe.

Camfere, ought to be kept in Marble, Alabaster, Lynced, or
Anyser: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melanch-
lie, and for the Toth-ache, sethe it in Vineger.

Castia fistula, a Gargarisme made thereof, and of the iuyce
of Mozell, dissolueth the Empostume in the Throate, and also
for swelling in the Chekes.

Creuse, is good to engender good flesh, and to fret away euill
flesh.

Capers, is good to desie cold Humors, in the mouth and sto-
macke.

Cucube and Quibebes, the powder hereof with the iuyce of
Bozage, is good for the cold Rheume, and to comfort the Vaine.

Dragagant,

Dragagant, is of thre kindes, and the white is the best in cold Medicines, and the red in hote.

Euphorbium, his vertue is to dissolue, to draw, to alacit, to consume, to purge Fleame, and Melancholis.

Esula, is the rinde of Eleberus Albus, oʒ Peritorie of Spaine, it hath vertue to purge Fleame and Melancholie, and it is the best that purgeth next to Scamonie. Take Esula, five drams, Canell, Fennell seeds, Anyseeds, and vse this with warme Wine, oʒ other broth.

Gum Arabic, the white is cold, the red is hote in Medicines.

Gariofolate, is Auence, his vertue is to open, dissolue, and consume, whilest he is greene, the Collica Passie.

Hermadaetilus, the whitest is the best, it hath vertue to dissolue, consume, and draw, and they principally purge Fleame.

Iarus, Barba, Aron Calues sette, Cuckow pintell, the leaues, and the rootes, and the gobbets about the rootes be of good vertue, and the roote should be clouen, and dried, they haue vertue to dissolue and lake.

Ipagistidos, is gobbets, that are found by the roote of the Dog-hyper, it hath vertue to straine together.

Iempus, is the fruit thereof, it hath vertue to dissolue, and consume: foʒ the Strangurie Illiaco, drinke Wine wherein it was sodden.

Licium, is god with the iuyce of Fennell foʒ soze Eyes.

Litarge, is god to close together, and to cleanse.

Louage seed with Cinamon, is god foʒ the Liuer, and Splen, and to aide in the Guttes and Stomache.

Mamia, is god to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, greene oʒ drie, bringeth Menstruum, and cleanseth the Mother.

Mora, is the fruit of the Cicomore tree, it hath vertue to dissolue, consume, and make cleane, it is god foʒ the Quinsie, and foʒ Coughsness.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away filth.

Oppo-

Opponax, if it be clere, and draw to Cyrtine colour, it is good, it hath vertue to dissolve and consume.

Oppium, that is not hard nor soft, is good, it hath vertue to make one sleepe.

Organum flowers, is good powdered to make Lare, to dissolve, and to consume, and the powder put within and without, abateth blowne chokes.

Oxifcentia, Phenicon, DaSilus Indie, Tamarindus, they that be good, be neither too moist nor too hard, and be somewhat blacke, and somewhat softer, the Rye nor the seed shall not be used in Medicines; it hath vertue to purge Colles, to make blood cleane, and to abate vntkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side, it is good to purge Melancholy blood, and Cardiacke, and Sinicapos, or Sincapos, with the Juice of Bozago, and Os Sexi, will make the Teeth white.

Periatorie, Pellatorie, shall be gathered in Winter, and his vertue is to dissolve, consume, and draw.

Roe Fennell, the roe is good for the Strangurie, Disurie, and stopping of the Luer and Splene.

Pineapples, the Bernells doe moosten and open, and is good for the disease in the Brest, or Cough, or Crike, or Consumption, and to encrease good blood.

Damsons, be cold and moist, in the third degree; gather them when they be ripe, and cleane them in the Sunne, and drying them with Vineger above, and then ye may keepe them two yere in a vessel: their vertue is to cole a man, and make his guttes light, and therefore they be good in Fevers, against the coarseness that cometh of drinelle, or of choleric humors in the Guttes, when they be ripe to cut, and when they be drie, soake them in water, and eate the Prune, and drinke the water.

Psilium, is cold and moist in the third degree; his vertue is to make soft and light, and to cole a Spasmodic, and to straine together.

Periatorie,

Periatorie, while it is greene, hath vertue to dissolue and consume the windes in the stomacke.

Purslane, is good both rawe and sodden, to abate unkinde heate in chollericke men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the stopping of the Liver, and spleene that commeth of cold.

Scorax, hath vertue both to comfort, and consume, and to fatten Teeth, and comfort the Gummies.

Squilla, is a sea Oxion, and that that is found by himselfe is deadly, his vertue is to purge, and to dissolue, but the utter, and inner parts shall be cast away, for they be deadly, and that which is in the middlest, shall be put in Medicines, and it hath more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge Fleame. Stauisacre, hath vertue to dissolue, consume drawe, and purge, Fleame and A yterge, and to put away heavinesse of the heart, and if it be put in his nose.

Scapium, is good, and hath vertue to dissolue, consume drawe, and lare, and heale, it is good for falling downe of the pother, with suffumigation, or supposito, and for the tearmes of scone dine dead Child.

Saracall, if it be white and sad, it is good, it hath vertue to straine together and to solder. Drinke Calamint sodden in Wine, for coldnesse of the stomacke, and stopping of the Liver, and spleene, reynes and Bladder, and Illiaso passie.

Saterion, his roote greene, hath vertue to baloe mans nature.

Saligem, his vertue is to dissolue, and consume.

Scabious, while he is greene, hath vertue to dissolue, consume, and cleanse.

Dragons, take the roote, and cleane it, and drie it in the Sun, ye may kepe it two yeares, meddle the powder of Dragons with Sope, and wet a tent therein, and put it deepe into a fester, and it will cleane and enlarge it, and if there be a bone in it, it will drawe it out, or else lose it that ye may take it out lightly.

Senec, is to purge melancholy and Epilourie, and Feiuer quartaine, and Emerode, the spleene, Liver, and Cardiacke, sodden in water, and put to boyle, and make a syrope, of the Juice of Bozage and Sugar.

Terra sigillata, terra sacralinica, terra argenta, is all our manner of earth, his vertue is to conserue together.

Turbith, if it be hollow, small, and of an Ashe-colour, and gumme, it is good, it hath vertue to dissolue, and draine humours from the bittermost part of a mans body, and namely beame, for the Goute, and Iliaca, and Podagra, and Chiragra, giue him foure scruples of Turbith medled with some other medicine.

- Taphia, or saunders hearbe, his vertue is to purge about and beneath, both Greene and drie, for it is neuer giuen by himselfe, he that stampeth it let him hide his face and eyes that he see not. Also heale of sores close his costard, or else they will swell, with this hearbe beggers doe make them seeme on the Throate, and be nothing like.

Tartar, is the lees of Wine, and hath vertue to dissolue, and wipe away filth, and to abate alway a mans fatnesse.

Take small powder of halfe of foure drams, and cast there to the powder of Masticke, to abate his egermesse, and giue the powder with Dia Penecion, or with some other delicate electuarie.

Turbernine, a fumigation thereof, is good for the subhumigation of the Throate.

Virga Pastoris, or the shepards rod, hath vertue to straine together, to cole, and to fill that is emptie, and is good for the Scurue.

Bryona, or wilde Poppel, is hot and drie, the roote thereof maketh a woman to haue her teares, and deliuereth a dead child, or secundine.

Gingar, comforteth the heart, and make good digestion.

Suger, is temperate, hote, and moist, his vertue is to moisten, and nourish, and to lase, if it be medled with cold things to cole.

A Medi-

A Medicine for the Ague.

Take the crops of red Bettles, and the buds of Elder, and the croppes of red Sage, and the buds of a Bramble, Stamp all these together, and then Braine it in a quantitie of Ale, and put thereunto a good quantitie of Graines being beaten, then let the Patient drinke of this being blood warme, and let him drinke it halfe an houre before his fit, and walke thereon.

A Plaister Besselicon.

Take white Ware, Rozen, Pine, Colwes suet, Rose pitch, Turpentine Olibanite, of each of these one ounce, and of Oyle as much as will serue the turne.

An other Plaister.

Take Balme, Wyttolis, Vinpernell, of each of them a handfull, lay them in a Fute in a pottle of white Vineger two dayes, then let them be boyled strongly, till the third part be consumed, put thereto Rozen one pound, white Ware foure ounces, Masticke one ounce, Turpentine demi pound, and so make your Plaister.

The mellilote Plaister.

Take Mellilot ten handfalls, let it be small stamped, and laid in Fute foure dayes in a pottle of white Wine, and then boyle it strongly, till the third part be consumed, then let it cole, and put thereto Rozen two pound, Perossien one pound demi, Ware one pound, Dore suet demi pound, Masticke one ounce, Frankensence foure ounces, and so make your Plaister according to Art.

The Musfledge Plaister.

Take Marsh Mallows roots, Fennelrike, and Linseed, of each one pound, lay them in sufe in three quartes of water, thye dailies, then boyle it ouer the fire a litle, and so straine it to a Musfledge, and take thereof one pound demi, and of Pytarge of Lead foure pound, of good Oyle fire pound, put all ouer the fire in a great vessell, and so let it boyle with a soft fire, ener stirring it till it come to the forme of a Plaister according.

An other Plaister.

Take the Juycs of Byttanie, Plantain, and Smalledge, of each demi pound, Ware, Rozen, and Turpentine, of each demi pound, Pitch foure ounces, and so make your worke.

A Plaister of Camphere.

Take common Oyle demi pound, Ware foure ounces, Serpise one ounce, Camphere demi ounce, and so make your worke.

A Spiced Plaister.

Take white Ware one pound demi, Perossien one pound, Colophons foure ounces, Rozen demi pound, Darsenet demi pound, Cloves and Mace foure ounces, Saffron demi ounce, red Wine and water, of each a quart, boyle these together till they come to a Plaister.

A Plaister called Apostolicon.

Take white Lead and red, of each one pound, Oyle foure pound, stir them all together, and boyle them with a soft fire, to the forme of a Plaister, according to Art.

A Dry.

A drying Plaister.

Take oyle of Roses, Beeres suet, of each one pound, Terra sigillata, Lapis Calumniaris, Seruse of each one pound, Sanguis Draconis, three ounces, and Juuence, of each, one ounce: Turpentine foure ounces, Camphere halfe an ounce: and so make a Plaister.

A Plaister for the Gowte Arteticke.

Take Drumm, Saffron, of each one dram, in fine powder, tempered in the yolkes of three Egges hard boyled, and oyle of Violets, or Roses, Plaister wise, applyed to the painfull place, and it easeth.

A Plaister to slake paine.

Take crummes of white Bread foure ounces, temper them with sweet Milke, and the yolkes of foure Egges hard boyled: and take of oyle of Roses three drams, and in the making put thereto a little Turpentine and Saffron two drams, in fine powder.

A Plaister against the coldnesse of the Nerves.

Take Mace two ounces, Euforbitum, Castoris, of each halfe an ounce, Sheeps suet, and Pitch, of each one ounce, Turpentine a dram: and so make your Worke according to Art.

A good cold drying Plaister.

Take Oyle one pound, Mace, ten ounces, Seruse and Lye targe of gold, of each foure ounces, boyled with a soft fire, in Furnace wise.

A red Plaister.

Take Mace, Beeres suet, of each one ounce, Lapis calaminaris, Bolearmony of each one dram, Turpentine one ounce,

Cancers a dyamene: put all together, and so make a Plaster.

A blacke Plaster.

Take Myrrour and Oyle, of each a pound, Corall and Litarge, of each six ounces, Terra Sigillata, one ounce: boyle all together till it be blacke, and like a Plaster.

A blacke Plaster for old Sores.

Take Litarge of Gold, and Ceruse, of each one ounce: the Chymers of Iron, distilled Boyle sereris, the dyams, Oyle of sweete Sours ounces, white Wine one ounce, Strong Vineger two dyams: and so make it according to Art.

A Plaster to dissolue hard things.

Take gum Armoniac, Scorpione, Bortum, Oppoponacie: of each one ounce, oyle of Sphe six dyams, Turpentine two dyams, the mell of Ammirrith, and Lynde: of each one ounce, the mell of Lupines, as much as needs, and so make your Plaster.

An other blacke Plaster.

Take Oyle one pound, Myrrour and Ceruse, of each halfe a pound, and so make a Plaster according to Art.

A Plaster against old Sores.

Take Oyle twelve ounces, Litarge of Gold halfe a pound, Vineger six ounces, Ceruse, Colophonte, Perosine, Birch, Woxen suet, of each two ounces, Dragons blond, Terra sigillata, of each one ounce, Myrrour two ounces and a halfe: and so make a Plaster.

A cold

A cold Plaster.

Take Lidge of Lead one pound, Oyle foure pound, Vineger two pound, boyle them to a Plaster.

A Plaster to drawe an Apostume.

Take Galbanum, and gum Armoniac, of each one pound, dissolued in foure pound of Sugar, for foure dayes together, and then boyled till the Vineger be consumed, with a soft fire, according to Art.

A Plaster for the Lords marke de Wife.

Take Virgin Ware two pound, Perosline two pound, Galbanum, and gum Armoniack, of each halfe a pound, Pitch, foure ounces, Dares suet, Ceruse, of each halfe a pound: Cloues and Gace foure ounces, Safron, to the weight of twelue pence, red Wine and water of each two pints: Boyle these things till the Licour be wasted away, and so make a Plaster thereof according to Art.

The white Musilage Plaster.

Take pure good Oyle eight pound, Lidge of Leade five pound and a halfe, the Musilage of Marsh mallow rootes, and of Fensike like and Linseed two pound: Boyle all together, to the forme of a Plaster, with a soft fire, ener stirring it, then take and wash it in three or foure waters, and it will be very white.

The Spiced Plaster.

Take Ware and Perosline, of each one pound, Crastine halfe a pound, Colophonie two ounces, Frankensence and Coates suet, of each foure ounces, Cloues and Gace, Oyle of Turpentine, and Oyle of Sphe, of each one ounce, Safron halfe an ounce, red Wine two pound: and so make your Plaster according to Art.

A Plaster

Take a pint of Oyle, a pint of Wine, a pint of Vineger halfe a pint, White Ware, Frankensence, and Myrrhe, of each two Drams, and so make your Plaster according.

A Sparadrop.

Take Oyle a pound, white Ware, three ounces, Ceruse ten ounces, Litarge of Gold, four ounces, Bayleall these in forme of a Plaster.

A drying Plaster.

Take Jacobs Plaster, halfe a pound, Vnguentum lapis Calumariis, one pound, and so make a Plaster.

Olyner Wilsons Plaster.

Take a pottle of Oyle, Ware, two pound and a quarter, white Leade in powder, two pound, of Storax callamitic, one ounce, Bengawin, one ounce, Labdamm, one ounce, Spachiche, one ounce, of Camfere, four drams, and so make a Plaster.

To make a Sparadrop.

Take Oyle a quart, white Leade one pound, the grounds of Merine four ounces, of white Copperas, two ounces, white Ware three ounces, Vineger a pint, Camphere, three penyworths, and so make your Plaster according.

To make the Mallilote Plaster.

Take Rozen eight pound, Ware two pound, Shapen Snet, demi,

demi pound, the Iuyce of Pellilote a gallon cleane strained, let your Rozen, Ware, and Shæpes first be molten, and cleane strained into a faire Pan, and then put to your Iuyce of Pellilote, and set it over the fire and stir it well together till it be like a Plaster, then take it off the fire, and put to it a pottle of red Wine, by a little and a little, ever stirring it, till it be almost cold, and labour it well in your hands for heating out the Wine, and so make it in roulees and keepe it.

To make a Seare-cloth.

Take Ware one ounce, and a dram of Euforbium, and temper it with oyle Olive at the fire, and make thereof a Seare-cloth to comfort the sinewes.

To make the Plaster called Flowesse.

Take Rozen, and Perosine, of each halfe a pound, virgin Ware, and Frankensence, of each a quarter of a pound, masticks one ounce, Paris talow a quarter of a pound, Camphre two drams, beate all these to a powder, and boyle them together, and straine it thorow a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it cole a little, and then put to it foure ounces of Turpentine, and stirre them all together till it be cold, and so make it in roulees according to Art.

Another Plaster.

Take two pound of Ware, two pound of Rozen, foure pound of Perosine, a quarter of a pound of Dere suet, two ounces of Cloues, two ounces of Mace, a quarter of an ounce of saffron, one pound and a halfe of Olibanon, and a gallon of red Wine, and put all these into a faire Paine, and set it over the fire, foure or five houres, till ye suppose that the Wine be foddren away, and then take it off the fire, and stirre it till it be cold, and roule it.

To make the Plaister Occirncione.

TTake a quarter of a pound of Comin, as much Mace, as much Bitche, as much Rozen, and of saffron one ounce and a halfe, of Masticke one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incense halfe an ounce, Myrhe a quarter, Salarimontac a little, first take the Salt, and let it lie in good Wineger, and stamped in a Morter till it be well moystned all night and more, then take the Wineger, and the Gums therein, and set it on the fire, till the gummies be well melted, then straine it, and set it on the fire, and let it seethe untill the Wineger the second part thereof be washed, and so that there be but the thirde part left, then melt the Bitche and scumme it, then put thereto the licour that is left, then melt the Mace and put it to the Rozen, and the Turpentine, and then take the Masticke, Incense, and Myrhe: but loke that all the gummies be beaten in powder; so that you cast it in, and see that you stirre it fast, when that they bee well moisten and medled, loke that you haue a faire Basen of hot water, and sodainely cast it in, then lyeing it out of the water, then chase it against the fire as if it were waie: and annoynt your hands with oyle of Bay, and loke ye haue the Saffron in fine powder: and the other that was not put in before, and when you haue put in all the eight powders, make it vp in Bolles.

To make a Plaister Implumhie.

TTake Oyle one pound, A yerge halfe a pound: and loke that the A yerge be fine, then set it on the fire: and let it boyle untill it waie browne, but not so long that it waie blacke: then take it from the fire, and put it in a Basen of water, and make it in Bolles.

A Plai.

A Plaister of Camphere.

Take Camomill oyle halfe a pound, white Ware foure ounces, Ceruse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called
a Spice Plaister.

Take Ware two pound, Daresnet one pound, Perosline foure pound, Cloues and Spice two ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and seise that which is to be powdered and seised, and melted altogether ouer a soft fire, except your Cloues and Saffron, and then take a quart of red Wine, and by a little and a little poure it to the salue, stirring it well together, and when it is cleane molten, straine it into a cleane Pan, and then put to it your powder, Cloues, Spice, and Saffron, casting it abroad vpon the said Ingrediance, & stirring it well till it be cold, then make it in rowles.

To make a speciall Plaister for all manner of cold Aches.

Take Perosline foure pound, Rozen, and Ware, of each two pound, Balbanum as much, Olibanon as much, Mastick, and Myrre, of each two ounces, red wine foure pound, put your Masticke, Myrre and Wine, in the coling, it hath bene proued, and when you need it, spread it on a Leather.

To make a Plaister that Sir William Farrington let a Squire that was his Prisoner goe for, quite

without ransome, hee used this.

Take one pound of a charge of gold, and make thereof small powder, & seise it well, then take a quart of oyle of Roses, &
a pint

A Treasure for

a pinte of white Wine, and halfe a pinte of old Merine, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put in the Merine last, this Plaster will heale a Sparrow, and a Canker, and a Fester, and Wounds, and all other sores, if thou put thereto one ounce of Mace, Allibanon, and Spice of each a dram.

To make the Coullman Plaster.

Take oyle Olive foure pound, red Lead, and white, of each one pound, boyle them together till it waie blacke, and then put thereto Pitch one pound, and make it in robles.

To make the Melliloe Plaster.

Take the Juice of Melliloe, and Camomill, of each one pound, of Mace one pound, Rosen thre pound, Sheeps suet a pound and a halfe, white Wine two pound and a halfe, and so make them all in a Plaster according to Art, for it is good.

To make the Deagulone Plaster.

Take Oyle two pound, strong Vineger one pound and a halfe, Litarge of gold one pound, Verdigrace one ounce, boyle them together till they be red, and so make it in robles.

To make a Seare-cloth.

Take Rozen, and Verdigrace, of each foure ounces, Mace two ounces, Allibanon two ounces, Spicke halfe an ounce, Turpentine two ounces, and so make your Plaster.

The making of Oyntments, and first of

Take Oyle halfe a pound, Mace, Colophonte, of each two ounces, Turpentine, Pitch, Veroline, and Coives suet, of each two pound and a halfe, Frankincense, Myrror, of each halfe an ounce, and so make your Oinguent.

The

The golden Vnguent, called *Vnguentum*

Aureum.

Take yeallow Ware foure ounces, Oyle one pound, Turpentine, Colophonie, and Rosen, of each one ounce, Frankensence and Masticke, of each halfe an ounce, Saffron a dram: and so make an Vnguent.

To make a drying Vnguent, called

Vnguentum Callaminaris.

Take the stone called Lapis Callaminaris, Dæres Suet, and Ware, of each foure ounces, oyle of Roses halfe a pound, Camphere two drams, and so make your Vnguent according to Art.

To make the white Oyntment called

Vnguentum Album Rafis.

Take oyle of Roses halfe a pound, Ware two ounces, Ceruse six ounces, the whites of three Egges, and Camphere a dram: and after these things be melted and conmiured together, you must wash it with Rose-water.

To make *Vnguentum Lytargiry.*

Take oyle of Roses one pound, Litarge of Lead, one pound, Vineger halfe a pound, Camphere two drams, and so make your Vnguent.

To make *Vnguentum Lycopione.*

Take the Iugre of Hony-suckles a quart, Honie a pinte, white Copperas halfe a pound, and so make your Vnguent.

To make the Incarnatiue Vnguent.

Take oyle of graine Balme two pound, Ware, & Perosine, of each halfe a pound, Dæres suet foure ounces, Frankensence

sence and Pyrrhe, of each two ounces, Turpentine foure ounces, the yolkes of foure Egges, and so make your Unguent.

An other Incarnatiue Vnguent.

Take Dæres suet, oyle of Roses, Rozen, Pitch, Litarge of Gold, Frankensence and Pyrrhe : of each foure ounces.

To make Vnguentum Viride.

Take Ollingie Pozzine one pound, Verdigreare two ounces, Sall gemme, halfe an ounce, & so make your Unguent.

An other Vnguent.

Take burnt Allow and Vineger, of each two ounces, Ollingie Pozzine five ounces, and so make an Unguent.

A drying Vnguent.

Take oyle of Roses one pound, Ware five ounces, Litarge of Gold and Silver, Boelium, gum Armoniac, red Casall, Dragons, blood, Dæres suet, Mastiche, of each two ounces, Camphere halfe an ounce, and so make your Unguent.

An Vnguent against the Morpew.

Take quicke Brimstone five dzams, oyle of Tartarie foure dzams, Ceruse, Vnguentum Cyprinum, of each two dzams, oyle of Roses five dzams, the white of an Egge, as much Vineger as needs, and so make your Unguent.

An Vnguent called Rosyne.

Take Rozen, Turpentine, and Honie, of each halfe a pound, Linseed and Fenekrike, of each one ounce, Pyrrhe one ounce,

ounce, Sercoll one ounce: let them all be made in fine powder, and so make an Unguent thereof.

An Vnguent for Vlcers in the Armes.

Take Litarge of Gold and silver, Ceruse, of each two ounces: Solarmoniac halfe an ounce, Lapis Calaminaris, Dragons blood, of each one ounce, Frankensence, Masticke, of each halfe an ounce, Tartarie, Sall Gemme and Camphere, of each two drams: Turpentine washed in Rose water, and Ware, of each two ounces, oyle of Elders, halfe an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each foure drams: and so make your Unguent.

An Vnguent against Cabs.

Take Storax liquide, two ounces, Bay salt in fine powder, and oyle of Roses, of each one ounce, the iuyce of Dreniges, as much as shall need, and so make your Unguent according to Art.

An Vnguent called the gift of God.

Take Dras powder, Sall gemme, Sall Pitrie, of each one ounce, a stone called Lapis Pagnates, two ounces, Lapis Calaminaris, two ounces, Ware one pound, Oyle three pound: and so make your Unguent according to Art.

A precious Vnguent.

Take Ceruse washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Litarge two ounces, Myrhe one ounce, Hony of Roses two ounces, oyle of Roses six ounces, the yolkes of fire Egges, and Ware fis much as needs, and so make your Unguent.

An other Vnguent against Cabs.

Take the iuyce of Sallendine, Semitay, Bozage Scabious, & Dockes,

Doctes, of each three ounces, A targe of gold washed, Ceruse, burnt brasse, Blinestone, Bay salt, burnt Allome, of each halfe an ounce, oyle of Roses two ounces, Storax liquide, Turpentine, of each one ounce, Vineger four ounces, Oilingie Perosfine, one pound and a halfe: and so make your oymtent.

To make the greene Oymtent called Vnguentum Viride.

Take Ware one pound, Perosfine one pound, Frankensence halfe a pound, gum Arabic halfe a pound, Verdigrease, two ounces, Honie four ounces, oyle Olive two pound: and so make your Unguent according to Art.

An Vnguent to increase Flesh.

Take the gum Dragagant, and dissolue it in Rose-water, and so make it in forme of an Unguent.

An Vnguent to heale the Serpigo.

Take Pepper, Bay salt, Tartarie, Verdigrease, Allamies yacke, of each halfe an ounce, Ceruse, A yarge, and Quick-silver well killed, of each two drams, of Oilingie perosfine, as much as needs.

An Vnguent for Fistules.

Take Pyzhe, Pasticke, Aloes, and Epaticke, of each two ounces, the myre of Gallendine, Planten, Honie of Roses, and Vineger, of each a like quantitie: and make thereof an Unguent.

A cold Vnguent.

Take oyle of Roses, & Ware, of each two ounces, the myre of red Coword leaues, Nighthade leaues, of each two ounces, Ceruse washed, burnt Lead washed in Rose-water, or Planten water,

water, of each halfe an ounce, Frankensence two drams, melt all together, and decoct it a litle : and then take it from the fire, and put it into a Leaden morter, wherein you must labour it a good while, and so make your Vnguent.

An Vnguent for a sawse sicame Face.

Take May-butter one pound, Hony-suckle flowers, three handfulls, stampe the flowers, and the Butter together, and lay it in fute for five dayes space : then melt it and straine it, and put thereto quicke Wistmstone, the weight of twelue pence, finely powdered, and so reserve it.

An Vnguent for the Piles.

Take Mollene, Archangell, red Fennell stamped small, of each a like quantitie, and as much Oilinge as of the Hearbes: Mixe all these together, and lay it a rotting a wake space: then straine it, and kepe it for that vse.

An other Vnguent for the Piles.

Take Parrow, and May-butter, and stampe them together, and apply them as hotte as may be suffered.

To make Vnguentum Lipcium.

Take a quare of Iuyce of Hony-suckles, and a pinte of Honie, and halfe a pound of white Copperas, and sethe them on the fire, and let them boyle till it waxe blacke: then put in your Copperas in fine powder.

To make Vnguentum Fanscome.

Take Ware one pound, Rozen, Colophonie, of each two pound, Pitch one pound, Colwes suet, one pound, May-butter halfe

halfe a pound, Honey two pound, Oyle two pound, Turpentine foure ounces, Twerdigrease and Ceruse foure ounces: and so according to Art worke it.

To make *Unguentum Egiptiacum*.

Take Honey a pinte, Vineger a pinte, Allome halfe a pound, Twerdigrease two ounces, in fine powder: and so make your Vnguent.

To make *Unguentum Dinsimiriue*.

Take two ounces of Licarge of Gold, two drams of Lapis caluminiaris, and foure ounces of Terra sigillata, and powder them small: then take a pinte of Oyle, and put thereto halfe a pound of Ware, and melt it with your Oyle, and then take it off the fire, and put in your powders, and when it is cold almost, put in foure drams of Camphere in fine powder.

To make an Vnguent for the Skerby.

Take a gallon of red Vineger, and one pound of the roote of Bryonie, and lethe therein till it be consumed: then take the roote thereof and beate it with Orsingie, and beate it very fine: then take one ounce of Argentum Album well killed, and labour them all together very fine, and so annoint therewith.

To make an Vnguent for Vlcers in
Childrens faces.

Take Licarge and Ceruse, of each fine ounces: the leaues of Aloe, and Wine leaues, of each three ounces, oyle of Roses, one ounce, Ware halfe an ounce: relect your oyle and Ware together, and beate your Licarge and Ceruse, and mingle them with two yolkes of roasted Egges.

To make the Simiriue Oynment.

Take Turpentine foure ounces, Twerdigrease, or the
marrolo

marzole of a Hart two ounces, oyle of Roses one ounce, white Frankensence halfe an ounce, oyle of Spike two drams, and halfe a dram of Opuntum: and so worke it.

To make an Vnguent for the Itche.

TAke thre handfulls of Allecomparis rootes, seethe them in thre gallons of water till they be soft: then take the Rootes and scrape them, and take the white of them to the quantity of a pound, and beate them with one pound of Barroin-haggess greace, and a quantitie of Salt, and a little Saffron: and so bring them to an Ointment.

To make an Oyntment for the Morbus.

TAke two ounces of Vermillion, two ounces of Quicke-silver, two ounces of Oyle of Baye, two ounces of Boares-greace, halfe an ounce of Vineger, foure yolkes of Egges: and let them all together be laboured.

To make the Dunsymitine Vnguent.

TAke oyle Olive one pound, Rozen one pound, Lapis calaminaris one pound, Ware halfe a pound, Turpentine and Shæpes suet, of each a quarter of a pound.

To make *Vnguentum Dulsim*.

TAke Shæpes suet five pound, Rozen in powder one pound, roch Allom in powder one pound, and a quart of white Wine, boyle them all together: And if you will make it red, you may put into it one ounce of Vermillion in powder.

To make *Vnguentum Bassilicon*.

Take Ware 1. pound, the best Pitch 1 pound, Rozen, halfe a pound,

pound, Colophonic one pound, Colours sweet one pound, Oyle two pound, Bay-butter halfe a pound, Turpentine foure ounces, yolkes of foure Egges: Make all these in an Unguent according to Art.

Another *Unguentum Basilicon*.

Take white Rozen, white Ware, Calloto of an Ore, Witch, Myrre, of each three ounces: oyle Olive as much as needs.

A Salve for fresh Wounds.

Take Harts grease and Turpentine, of each foure ounces: oyle of Roses, Frankensence and Muskicke, of each one ounce, and so make your Salve.

A Salve that clenseth a Wound, and healeth it.

Take white Turpentine twiwashed foure ounces, the yolke of an Egge, and a little Barley meale: & so make a Salve.

To make a Mundifigitine.

Take Smalledge a little bagge full, one pound of Oringie, three pound of Rozen, a quarter of a pound of Ware: Stamp your Smalledge and Oringie together in a Stone mortar: then put it into a great panne, and set them upon the fire till it be hot: then straine them through a cloth into a faire panne, till they begin to waie cold; then skete it off with a skre, till you come to the water: then put in the Rose-water and Ware all together upon the fire, and let them boyle altogether, then straine them through a Linnen cloth: and so make your Mundifigitine.

To make *Unguentum Rosine*.

Take Honey two pound, Rozen one pound and a quarter, Turpentine two pound, Frankensence one ounce, Fenebricke, Semmins ben. of each two ounces, Myrre and Bercole, of each two ounces in fine powder.

To

To make *Gibsons* Incarnatiue.

Take greene *Brome* two pound, *Ware* and *Rozen*, of each halfe a pound, *Dere* lust foure ounces, *Frankensence*, and *Myrthe*, of each two ounces, *Turpentine*, and the yolkes of *Egges* as much as needs.

To make a Yellow Incarnatiue.

Take one pound of *Rozen*, halfe a pound of *Frankensence*, a quarter of a pound of *Ware*, halfe a pound of *shēpes* suet, halfe a pinte of oyle *Oline*, halfe a pound of *Turpentine*, and so make your Unguent.

To make an other Incarnatiue.

Take oyle of *Roses* twelue drams, *Rozen* two ounces, *Turpentine* eight ounces, *Ware* six ounces, melt the *Ware*, *Rozen*, and *Oyle* together, and in the boyling put in your *Turpentine*, and the *Juyce* of *Valerian*, and so let it be cold, and as you occupie it, put in oyle of *Turpentine*, and so kepe it.

To make an Vnguent for the Piles.

Take *Barrowes* grease halfe a pound, burnt *Allome* one ounce, and the yolke of an *Egge* hard roasted, put these together, and make an oymment, and annoint your soze as hot as you can abide it.

An other sumetiue *Vnguentum*.

Take halfe a pound of *Dere* suet, halfe a pound of *Ware*, one pound of oyle of *Roses*, halfe a pound of oyle *Oline*, of *Lapis caluminaris* and *Camphere* two ounces, and so make your Unguent according to Art.

For the blacke Iaunders.

Take a quantitie of great *Mozmes*, a quantitie of *Herbe* grace, a quantitie of *Arsmart*, and the greens of a *Cole* turned.

To make *Vnguentum Foscum.*

Take oyle Olive one pound, Saffron foure dynns, Colophonte, Pitch, Paniles, Gumme, Serapine, of each two ounces, Pastick, Olibanon, and Turpentine of each one ounce, Make a quarter of a pound, melt your oyle, and then your Ware, and then put in the Colophonte, and after stirre your Pitch, Paniles, and your Gumme, Serapine, and last your Turpentine, Pastick, and Olibanon, euery thing being bruised, except your Pitch, and Turpentine, when you put in your powders, be ever stirring it with your spittle till it be full dissolved.

Vnguentum Veride.

Take Smallgemme two ounces, Verdigreace two ounces, Pastick one ounce, Olibanon one ounce, Baybutter one pound, oyle Olive one pound, Make one pound, and so make your worke.

Vnguentum Postcleris.

Take Calbom one ounce, Gumme Armoniac one ounce, Pera one ounce, Pastick one ounce, Apopanie one ounce, Urtage aure foure ounces, Arestologia one ounce, Olibanon one ounce, Bidellion one ounce, Verdigreace halfe an ounce.

The making of Waters, first of Greene Waters.

Take white Wine a pinte, the waters of Roses, and Planten, of each five ounces, Oypiment one ounce, Verdigreace halfe an ounce, &c.

An other Greene Water.

Take the waters of Hony suckles, Planten, and Roses, of each halfe a pinte, Oypiment, Alloms, Ceruse, and Verdigreace,

greace, of each two drams, white Wine, Iuyce of Planten, of each halfe an ounce, and it is done.

Waters for old Vlcers.

Take white Wine, and running water, of each a pinte, Frankensence, and Allome, of each one ounce, Decocted in Bathm for thre houres space, and it is done.

A good Drinke for the Gummorium Passie.

Take Bursa pastozis, Planten, of each two handfulls, take the Iuyce thereof in a pinte of good Ale, and drinke thre times in a day, for thre daies.

A Water for old Vlcers in the Armes.

Take Smiches water a quart, burnt Allome one pound, Salsarnoniac, one ounce, Galls two ounces, Tartari, Cope ras, of each one ounce, distill all these with therds, and so kepe the water to your vse.

A Water for a Canker.

Take Bugull, Fenuell, and Rosalolis, of each alike, and take as much in quantity of Hony-suckle flowers, as also the other hearbes, and let them be cleane picked, and so stilled in a Stilladoze, and kepe it, for it is a pretious water.

A Femitorio Water.

Take and drinke it in the morning, at noon, and at night, it is much worth against Droppes, and sweating sickness, it purgech cleane, and Choller, and melancholy, and it bringeth forth heate, and drie sickness, and it is good for the paine of the head, to wash it and drinke it.

A Wa-

A Water of Rosemarie.

It hath moe vertues then a man can tell, one is if a man haue an Arrow or Iron with in him, wet a tent, and put it in the wound, and drinke the same water, and it shall anoyde out, and it helpeth all wounds inward, and outward, the Canker the fester, and it killeth the Wormes in Man or Child, and all manner Impostumes inward and outward, it helpeth all swellings, it puts away, it multiplieth nature, it helpeth the Bliske, and Plure white or bloody, it is great helpe for a woman with child to drinke thereof, it maketh cleane face, or any where if ye wash with it, it hath many moze vertues.

Water of Veruic.

If it be distilled in the latter end of May, it hath vertue to spring cholles, and to heale wounds, & to cleare the eyesight, it is a principall thing to compound Medicines.

A Lecione for a sore mouth.

Take Hony-suckle water halfe a pinte, Planten, and Rose water, of each foure ounces, Hony of Roles two ounces, Alooe one ounce, white Copperas, and Vineger, of each halfe an ounce.

A Water for a sore mouth.

Take Lapis calaminaris, beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemarie, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemarie, and put it into the white Wine, and so it is done.

A Com-

A Compound Water.

Take first Wimpernell, Kew, Valerian or Sedwall, Aloes-
hips cap, and breake them, and lay them in this said wa-
ter following: Take Rose, Pelvill, Ryall, Anselmes, and
Centozie, and beate them in a Morter, and after put them in a
Stillatorie, and distill Water of them, which is vertuous:
and let them boyle together, and after that straine them, that
the water may goe from them, and close this water in Vials
of glasse, by the space of six dayes, and give to him that hath
the falling euill, foure dayes, fasting five honres: and this is
the truest Medicine for this disease that we can finde, except
the mercy of God; and this water drinkeing is good for the Wal-
ke, if it be drunke fasting: also it is good for all Colicues, in like-
wise the time that they be mortified in the members, and limbs
of a man: it is most helping to wounds that are festered, if they
be washed therewith, it destroyeth all manner of Feuers.

Behly Water.

Take water a pottle, Sugar-Candle foure ounces, let them
seethe: then put in foure ounces of Verdigreace in fine
powder: and let it seethe.

A good Fumigation for the Poxe, confirmed.

Take Synaper two ounces, of Frankensence, of Liquide
Stojar, ana a dram and a halfe, and mingle them: the man-
ner how to intusse this fumigation is this; You must set
your Patient naked vnder a straight Canopie, and you must
lay vpon the Coales the first part of your foresaid Receipt, and
the Patient must enforce himselfe to receive the smoke, kee-
ping the fire betwene his legges till he begin to sweate: and so
doing the space of foure dayes, till his ratch begin to ake.

A Water of Rosemarie.

If a man hath moe vertues then a man can tell, one is if a man haue an Arrow or Iron within him, wet a tear, and put it in the wound, and drinke the same water, and it shall awaye out, and it helpeth all wounds inward, and outward, the Canker the fester, and it killeth the Moymes in Man or Child, and all manner Impostumes inward and outward, it helpeth all swellings, it puts away, it multiplieth nature, it helpeth the Pilsicke, and Plure white or bloody, it is great helpe for a woman with child to drinke thereof, it maketh cleane face, or any where if ye wash with it, it hath many moze vertues.

Water of Veruen.

If it be distilled in the latter end of May, it hath vertue to spring cholles, and to heale wounds, & to clere the eyesight, it is a principall thing to compound Medicines.

A Lecione for a sore mouth.

Take Hony-suckle water halfe a pinte, Planten, and Rose-water, of each foure ounces, Hony of Rokes two ounces, Allome one ounce, white Copperas, and Vineger, of each halfe an ounce.

A Water for a sore mouth.

Take Lapis calaminaris, beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemarie, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemarie, and put it into the white Wine, and so it is done.

A Com-

A Compound Water.

Take first Pimpernell, Kew, Valerian or Sedwall, Aloepis cap, and breake them, and lay them in this said water following: Take Rose, Welvall, Ryall, Anyfedes, and Centorie, and beate them in a Morter, and after put them in a Stillatozie, and distill Water of them, which is vertuous: and let them boyle together, and after that straine them, that the water may goe from them, and close this water in Vials of glasse, by the space of nine dayes, and give to him that hath the falling euill, four dayes, fasting sixe houres: and this is the truest Medicine for this disease that we can finde, except the mercy of God; and this water drinking is good for the Paleie, if it be drunke fasting: also it is good for all Colicotes, in like wise the time that they be mortified in the members, and limbs of a man: it is most helping to wounds that are festered, if they be washed therewith, it destroyeth all manner of Feuers.

Behly Water.

Take water a pottle, Sugar-Candle foure ounces, let them seethe: then put in foure ounces of Clerdigreace in fine powder: and let it seethe.

A good Fumigation for the Poxe, confirmed.

Take Syntaper two ounces, of Frankensence, of Liquide Storax, ana a dram and a halfe, and mingle them: the manner how to minister this Suffumigation is this; You must set your Patient naked vnder a stralght Canopie, and you must lay vpon the Coates the first part of your foresaid Receipt, and the Patient must enforce himselfe to receive the smoke, keeping the fire betwene his legges till he begin to sweate: and so doing the space of foure dayes, till his rith begin to ake.

Pills against Morbo.

Take of all the Pirabulanes ana three Drams, of Troches, of Colloquintida, of Masticke, of Digredium, ana two Drams, of Sigula, of Oreganie, of Cummin, ana two Drams, of blache Ellibore, one Dram, of Spike, of Cupphorinium, of Paris-horne burnt, of Wall-gemine, ana halfe a Dram, of Payden-hayre, of the cordes of Seney, of Pollytricon, of Cantricon, of the Flowers of Molowary, of Paris-horne, of Euphiam, ana one dram, of Corianders, of Annise, of Popodium, ana five drams, of good Treacle five drams, of Licarick in troches, and of washed Aloe, ana tenne drams, of the spices of Hieru, de oia Kuhys, of the spices of Diarodan albaris, ana eight drams: make a paste of Milles, with the iuyce of Fennel, and honey of Moles, one dram.

To make your Drinke.

Take twentie ounces of Rock-wood, being turned of a Turner very small, which put into an Earthen pot of two Gallons, and put thereto eight pound of running water, the best you can get, and let it stand to soake foure and twenty houres, the pot being couered, then take and stop the pot with Paste, so close that no ayre may goe out, you must keepe the strength in it, and that is your chiefest helpe, and with the point of your Knifemake a hole in the Paste, and therein put a peg of wood, which is to give it ayre, at times in the boyling, for breaking of the pot: and thus let it boyle on a soft fire of Coales the space of six houres, in which time it is consumed to a pottle, & that will serue you for your drinke, to take morning and evening for foure dayes, against which time you must make more. After the first fastings, seeth the same wood againe, with the like quantitie of water and time likewise: and that is for your common Drinke, at all times make new.

To make your Bisket.

Take foure and twenty pound of the purest Wheate flower which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serue for your curue all the time of your Dyet.

A Receipt, and a soueraigne Dyet for the French Poxe, Proued.

First prepare a Chamber, which make so close that no ayre come into it, and defend all ill sauours out of it, and therein to be twelue dayes together, before you doe begin your Dyet, euery day forbearing of eating and drinkeing Flesh and leese, on the thirtieenth day you must begin your Dyet, and then to take a Purgation, Cassia Fistula, or of Scamonia, to make your body emptie, keeping your Bed sweating temperately, without any prouoking: which sweating is your greatest remedie, in the which your Sweate, you shall drinke of your second drinke as often as much as you list: and of your first drinke you must drinke euery Morning at sixe a clocke, and Euening at eight a clocke, eight ounces at a golpe warme, saving on the dayes you take your Purgation: On which dayes to drinke all of your second drinke, desiring allwayes to be merry and light-hearted, in occupying to swell to dyed Oranges, hote Bread, Vineger of Roles, Mustard, and Apples: and after this manner you must keepe your Chamber thirtie dayes together, and neuer to take Ayre, and at fiftene dayes you must take another Purgation like to the first, and that day to drinke all of your second drinke: and in like manner another Purgation the thirtieth day: on which day you may take Broth of a Chicken, or of Butten, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

Every day take a quantity of a Chicken, and seethe it in water, and put thereto Borage leaues, or Borage Flowers, without other Spices or Salt, or any other thing: which Chicken eate to her dinner, and every day to eate three ounces of Bisket, and no more; that which you leaue of your Bisket, eate at night, with a few Raisins of the Sunne, and your Dinner must be at ten a clocke before none, and your Supper at five a clocke at after none: and at your Dinner you may dippe your Bisket in your Broth (if you will) and to drinke your drinke as afore said. And this is your Fare and Dyer for the space of thirty dayes, and no other.

A Medicine for the Gowre.

Take a pinte of white Wine, a quart of limning water, a quantity of Barley halver, and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all seethe till it be thicke, then put thereto the yolkes of four Eggs, and when ye will use it, drile it on a cloth Bladder, till it doth.

A speciall remedie against the Gowre.

Take Turbit chosen, a graine weight, Ginger chosen, and pared, two penny weight, Scabwall, Vermodanill, of each three penny weight: Powder benedicta, foure penny weight: and make it in powder, and use it when you begin to waite remittat it or bownd: Use these Hearbes daily in your Potrage or Broth: take Verbou two handfulls, Scabions, Gentillien, Borage, of each one handfull: Aun, Planten, Langobesse, of each a quarter of a handfull, wash them and binde them, and cast them into the Pot.

A Plaister for the same.

Take Unguentum perciatum, Agrippe Dialta, Olei Ceneſti Lauri, an ounce: Emplaſtrum Oritrori one ounce, Tere pariter, Refina pim parillimi pariter ſed reſoluenda diſſoluentur, Et ſac magdalione: take your poſyder in dayes and times conuenient, at the firſt time two penny-weight, and after as you thinke expedient.

A Remedie for the Collicke.

Take Sinet, and rubbe your Pauill therewith, and chaunge Roſemary in your mouth, and it eaſeth the Collicke ſtraightway.

A Powder for the Collick and Stone.

Take Parcely-ſeed, Sariſrage, Aliſander, Cozyander, the Kernells of Cherry-ſtones, Smalledge ſeeds, Louage, the rootes of Phillipendula, of each a dram: Bay-berries, Iuy-berries, of each a dram: put to all theſe as much Ginger as they all weigh, and adde thereto halfe an ounce of Commin: this Powder is to be taken in Ale, halfe a Dram at once, thrice a day.

A Remedie for the Collicke.

Take a quantitie of Worme-ſeed, Croucell-ſeed, Parcely-ſeed, Aliſander-ſeed, Aſhen-kepe-ſeed, Kephorn-ſeed, or Berries, Phillupendula dried, Sariſrage dried, Mouſeare dried, Crowebicke dyed: mixe them together in drinke, and drinke it morning and euening, faſting.

A Medicine for the Collicke.

Take Piperrell, Puſſerd, Crowefote, Gaurtrophe, Paſticke,

sticke, and bruse them together well, and mingle them together with the blood of a Goate, and put thereto good Alligre a little, and let them stand certaine dayes after your discretion, and put them vnder a Stillatorie, and distill a water thereof, this water is good for the Stone, whether that it be red or white, plaine or sharpe, or if it be hardened: If the patient doe drinke thereof euery day fasting, the stone shall breake and goe out like sand. Also if scald heads bee washed therewith, it will heale them, and there shall growe new haire: and if the scabbes be washt therewith, of what manner soeuer it be, hee shall be whole within thre dayes, or nine at the farthest. Also this water drinke fasting, makes a man to haue a good colour, and good blood, aboue all other medicines. Also this water drinke with Cassioie thre in one day, destroyeth all Pallesies, which is not dead in the sinewes and members, for it comforteth sinewes principally.

For the Collicke and Stone.

Take halfe a pint of white Wine, and a good quantitie of white Sope, scrape it, and put it into the white Wine, and make it luke warme, and drinke it once, twice, or thre, as the patient needs, proued.

A Powder for the Stone.

Take the seede of Gramell, Broomie, Barifrage, Allsander, Parcelep and Fennell, of all these seedes like quantitie, beate them very finely together, and so drinke halfe a spoonefull of powder, or a spoonefull at a time in a draught of good Ale, and let it be luke warme in any wise.

For the Collicke.

Take Parcelly, Water-cresses, Pellatozie of the Wall, buset Time, of each a handfull, a dish of sweet Butter, let the hearbes be cleane washed, and sethe them in a quart of running water, let your water bee taken up agatst the streame, let them sethe till you may make a Plaster thereof, then temper them together with a handfull of Wheate byanne, and make a Plaster, and let it be laid to the Patients belly beneath the Paull, and let him put in his pottage, Pellatorie of the Wall, and let the Patient make water, strained throzow a faire cloth, and thereby ye shall know and perceiue, whether it doth him good or not, and let him vse this thre or foure times.

A Medicine to purge the Head.

Take Passicke, Peritozie of Spaine, tame Cressis seede, Cockle-seede, Strausacre, both the kindes of neeking powder, white and blacke, Ginger, Sinamond, of each halfe a dramme made in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a good space, but these bagges must first lye in fule a prettie while in Vineger, and it will drawe out Rhumes from the head wonderfully, and when he hath done, he must wash his mouth well with Wine or Ale.

A Medecine for a Scald Head.

Take Daylie rotes, and Ale, and stampe them with as much May-butter as nedes, and annoynt the soze head therewith.

For

For the Head-Achie.

Take a good handfull of Red-Rose leanes dyed, and a good quantitie of Cummin grossely hysled, and a good handfull of Camomill grossely hysed, and a quantity of browne-leaved Bread: then mixe them, and put it into a Linnen cloth, then quile it, and set it into a Dish, vpon a Chaffingdish, and sprinkle the bagge with Rose-water and Vineger, and turne it in the Dish till it be as hote as may be suffered, to be laid to the noddle of the heade: and let it lye till it bee cold, and so use another, and kepe his head so hote as he may sweate.

For paine of the Head.

Take Parrom and presse out the iuyce of it, and let the Patient take of it in his Nose.

For Deafenesse in the Eares.

Take the iuyce of Colewortes, and mixe it with Marine water, and droppe it into thine Eares, and it will helpe.

To make Honie of Roses, called *Mel Rosarum*.

Take foure pound foure ounces of Honie clarified, and two pound of the iuyce of Red-Roses: and let them boyle together till it be like a Sirrope.

An other making thereof.

Take a pottle and halfe a pint of Honie well clarified, with a pottle of white or red Wine, two pound of Red-Rose leanes: Boyle the Rose leanes and Wine till halfe be waisted, and then put in your Honie: and let it boyle till it be somewhat thicke, and in colour like a sirrope.

To

To take away heate and inflammation of a
Member.

Take the waters of Planten and Purlaine, of each two ounces, and the water of a little hearbe called Gerniculis, two ounces, Litarge and Ceruse, in fine powder, of each foure dzams, Camphere thys graines: Mixe all together.

A Lotion for inflammation of Balam.

The waters of Planten and Roses, of each two ounces, Tuthers prepiat a dzam, Merdigreace six dzams, Allome halfe a dzam, Camphere two dzams, Honey of Roses two ounces, burnt Lead six dzams weight: and it is done.

A Lotion for a fore Mouth.

Take running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaues one ounce, Galingale one dzam: Let all these be decocted to the forme of a Syrope.

A Preparatiue.

Take Syrops of Alolets, Endisse, and of Feinitozie, of each two ounces, and of common Decoctiō foure ounces.

To make Vergent milke.

Take Litarge of Leade one pound, with Vineger a pinte, laide in fule thys dayes, and then dzawne with wollen shreds, and so kepe it in a Viall by it selfe close: then take foure ounces of Condit water, and one ounce of Allome, and one dzam of Camphere: and melt all ouer the fire, and kepe the water by it selfe in another Viall, and when you will vse it put both these waters together, of each like quantitie, and it will be like milke.

10 Another of M. Doctor Taxley.

Take Litarge of Silver halfe a pound, with Vineger a quart: Boyle these together till halfe be waisted, and then draw the Litour from the Litarge with wollen shreds: and so keepe it to your vse in a Giall close: take also of Camphre three Drams, Muske foure graines: against all these things put one ounce and a halfe of Oyle of Tartarte, and put all in a piate of Rose-water, and boyle it till the third part be consumed: and then draw the rest with wollen shredde, and keepe it to your vse, in a Giall close, and when you will vse it, take a very little bottle-Glasse, and fill it halfe full of the first Water, and fill it vp with the second Water, and it will coagulate together, straight wayes maruellously as white as Milke, and also it taketh away the Spottes and Freckles in the Face, if it be often applied thereto.

A Plaiſter for the Collicke and Stone.

Take Peritozie, Camomill, ground-Iuie leaues, Cummin: Stamp them, and boyle them in white Wine, and make a Plaiſter thereof, and put it about the Raines as hote as may be suffered, and so that it lie close round about behinde and before.

A Plaiſter for the Headache, and for hore Agues.

Take red pyrites, Leavened Bread of Wheate, and white Vineger: Make thereof a Plaiſter, and lay it to your Face-head, for it helpeth diseases in the Head, and also for hot Agues.

A comfortable Powder for the Heart.

Take Sympson, Ginger, of each three ounces, graines of Paradise, long Pepper, of each two Drams: Saſſon one dram, Sugar foure ounces: and so make your Powder.

A

A Drying Powder for old Sores.

Take the round Astrologia, Frankensence, and Allome : of each two dzams in fine Powder.

A Powder for the Strangurie.

Take Juie Berries dyed ouer the Fire between two Stones, and Alsander seeds, of each a like quantitie : and make a Powder thereof to be used in a draught of good Ale.

For Gomora Papsie.

R. Cassia extracted halfe an ounce, Venice Turpentine, three dzams, washed in Rose-water oftentimes, the powder of Ambarbe one Dram and a halfe, and with sufficient of Sugar, make it in round Balles.

A hore drawing Plaister, called Flowis.

Take Rozen, Perosine, of each halfe a pound, white Waxe four ounces, Frankensence four ounces, Pastiche, one ounce, Viere suet four ounces, Turpentine four ounces, Camphere two dzams, white Wine a Bottle : and so make a Plaister.

A Plaister called the Vertue of our Lord.

Take oyle Olive one pound, white Waxe two dzams, Calbum, Ermonie, Opponacke two ounces, Litarge halfe a pound, Almons one dram, Verdigreace one ounce, Aristoligum longuam one dram, Pyzhe, Pastick, of each one ounce, Lozell bayes two Dzams, Iucrese white one dram : Make the Plaister in this manner : take and temper the Calbum, Opponack, Ermony, in good vineger, two dayes naturall, and the

other things to be provided each by himselfe: then take the Tare, and melt it with Oyle in a Kettle, and the Gummes dissolved in Vineger, in another vessel upon the fire, till the Vineger be sodden away: then Straine it upon the said Oyle, as strongly as you can stirre it well: and then put in the Berdigrease, the Astrologium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or olde, and it doth heale more then all other Plaisters or Oynments.

A Plaister for a sore Brest, that must bee broken.

Take one handfull of Groundsill, a pint of swete Pilke, and a handfull of Oatemeale, and seethe them together: Make a Plaister thereof, and lay it to it as hot as the Patient may suffer it, and at every Dressing put on more Pilke: this use no longer then it breakes.

A Plaister to heale it.

Take one pound of Beeres grease, and three Cardick heads, stampe them in a Morter till they be fine, and put both in to a boxe, and put thereto Beano-flower, to the quantitie of two Egges: bray them together, and lay them to the Brest.

For a soare Legge that is swolne with the Axis or Ague.

The Boare leanes and binde them upon your Legges, and it will make them soate.

For the Collicke and Stone.

Take bluet Leakes, bluet Tine, and Barrely, and make potage of it with Butten: it is also good for the Mother.

For

For a Megrim in the Head.

Take a cloath and warme it very hot, and chafe the nape of your necke, and your temples, a moztung.

For the Ague or Axis.

Take a quart of Red wine, and a quart of Milke, and still them, and give it to the patient to drinke, when the Axis come upon him, but the milke must be taken as it cometh from the Cowe.

For the Tooth-ache.

Take nine Pepper-cornes, and nine cornes of Bay-salt, and some English honey, and breake your Pepper-cornes, and beate them all in an Oyster shell, then make little balls of lint, and dippe them in the Honey, and lay it vnto your toth, or rub your teeth with Allome beaten.

For a sore Brest.

Take a Red rose cake, and white Wine in a dish, and set it on a Chafindish of coales, and turne the cake vp and doونه in the dish, and lay it to the brest as hot as may be suffered, and use this chye 2 or foure times, till it be whole.

For a sore eye that burneth and is

watric.

Take Hemlockes and still them, and take the water and lay it to your eyes, and take a little lint, and dippe it in the water, and so lay it vnto your eyes as you lye vpright in your bed.

For to stoppe the Bloody-Fluxe.

Take a pint of Milke, and a pint of Water, and let them boyle together over the Fire, untill it come all to a pinte: and let the Patient drinke it Morning and Evening.

For the Strongulyon.

Take Raddish leanes, and sathe them in Ale, and give it to the Patient to drinke, and it will cause him to make water.

For a Fellon.

Take Hely, and Soape, Salt, and Dates, and Boares greace: and stampe them together, and lay it to the Fellon.

To kill dead Flesh.

Take the Juys of Smalledge, and the yolke of an Egge, Wheaten flower, a spoonfull of Yente: and mingle all these together, and drop it into the Soze, or otherwise make a Plaster: Fine Sugar scraped into powder will doe the same.

For the Stone.

Eate the Stones of Apples into powder, and drinke it with Rild milke, or with white Wine.

For to drawe and heale a Cut.

Take the Juice of Smalledge, the Juys of Bugle: of each a quantitie: take also Mares, Mojan buyrought, Shapies Suet, Dares suet, of each a like quantitie, Sallet oyle, Turpentine, but a little: Fris them all, and scrape a little Lince, and

and lay a little Salve vpon the Lince, and put it in the Cut, and then lay a Plaster ouer it.

A Medicine well prooned for the Megrim.

TAke the iuyce of Night-shade, and as much Vineger, with crums of Leauened Bread, and the white of two Egges, a quantity of Solermoniacke, a quantity of Sage, and Dragons taile: All these are to be made Plaister-wise vpon Flaxe, and lay it vpon your grieft; also Willago to be stilled is very good.

A Medicine for the Ague.

TAke a quart of good Ale, and a quantitie of Bayleares, and seethe them from a quart vnto a pinte, and giue the Patient to drinke halfe an houre befoze the Fit come vpon him.

For to heale a fore Eye, that is hurt with a small Pocke.

TAke the Harrow of the pinions of a Goose-wing colde, a quantity of Honie, new taken out of the combe, in the Wine, and mingle it together, and lay it on the Patients Eye, liide, and it will heale it.

For a fore Eye with a Pinne and a Webbe.

TAke white Allome, and Running water, and boyle it together in an Egge-shell, till it be halfe consumed.

For a fore Eye that Itcheth and pricketh.

TAke Running water a quart, and put in white Copperas, a Rosemary sprigge, and a sponfull of Honie, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after from Rubbing or touching.

For

For a Ceatica or Ache in the bones.

Take Relsve, and of red Pettles, of each a handfull, Commin, blacke Soap, and Frankensence, of each a quantitie, boyle all these together, and make a Plaster thereof, and lay it to the grieve.

Another for the same.

Take a lapfull of Pettles, an other of Peppe, seethe them in Chamber-lie, and put therein a handfull of Bay salt, and a quantity of blacke Soap, and let them boyle well together, and lay it to the grieve.

For the Stone.

Take Turpentine of Jaxe, make it in little balles, and rowle it in fine Sugar, and swallow it downe whole.

For the Collicke.

Take a thiane Athen cuppe, and lay therein a laine of liew in the bottome, and poure a few hote embers upon that, and so laine upon laine, untill the Cuppe be full, and then clappe another thinne Cuppe upon it, and lay it unto the Collicke, and it will immediately take away the grieve.

For sore Eyes.

Take Fennell rotes, white Daylie rotes and leanes, and lay it in white Wine, and wash your eyes with it.

To stoppe a great Lasker.

Take a pottle of faire water, and put therein a Cony sleade, well washed, and quartered, & let it be well skinned when it doth

doth seche: then take a good handfull of Almonds vnblanched, and the stones of great Raisins, and beate them in a Morter with some of the broth in the Pot, and vnbstrained put them in: then take halfe an ounce of whole Cinnamon, a handfull of Blackberry leaues, a handfull of Planten with the rotes thereof, the Pot being cleane skimmied: put the aforesaid gredience therein, and let all boyle till it come to a quart; then straine the broth, and let the Patient drinke thereof Morning and Evening, or at other conuenient times in the day.

Analliter, if the foresaid Broth be warmed with a gad of Beale, when it is cold, it is so much the better.

To cause one to make Water.

Take Parcele and seche it in white Wine, and drinke it Morning and Evening.

For the Winde-Collicke.

Take Cumin seede, or fine Cardseede, and beate them to powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Lashatine.

For to make Water for the same.

Take Bromeseed, and beate it to powder, and drinke it with Muscadine, or any other Wine.

For to binde one from the Laske.

Take one penny worth of Roch Allome, and seche it in a pinte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

Take Oyle of Brome, and annoynt the Gums at the roote of the toth where the paine is: It must bee vsed after this manner; Take a peece of old Bromesticke, the older the better, and light it, and hold it downeward, and it will droppe that which is peallow, and annoynt your Gummes with it, or put it in the hollow toth.

For a broken Head.

Take vniwrought Ware, and a little Sugar, and running Water, and boyle it in a Sawcer, and make a Plaster, and he whole.

For Chilblaines in the Feet or Hands.

Take Shæpes suet, and vniwrought Ware, and Rozen : and boyle it in a Sawcer, and make a Salue, and it will heale them.

For a Stitch.

Take Groundsill, and dye it, and put swæte Butter into it, and put it where the paine is, as hote as may be suffered: Or take Dates (the blackest that you can get) and frye them with red wine Vineger, and lay it as hote as may be suffered where the paine is.

For an Ache or a Bruise.

Take oyle of Pæter, it must be used after this manner: Take a stole, and when that you are Rising or going to Bed, sit with your backe towards the Fire, you must haue a great fire, and where the paine is, you must rub it with some of the Oyle all downe wards, and they that doe dyesse you, must dye their hands well against the fire and chafe it.

For to skinne a fore Finger, or broken Skinne.

Take Aeuall Oyle, or Rose Oyle, or Camomill Oyle, or Wompillon, and annynt you Finger or your thinne with it, and it will be whole.

For a cold Ague.

Take a sponfull of Vineger, a sponesfull of Aqua-vite, and a little Treacle with long Pepper, and warme this blood warme, and so let the Acke person drinke it, when the cold commeth, and let him walke if he be able, if not, laie downe and made to sweate.

For

For a vehement Cough of young Children.

Take the iuyce of Barrely, Powder of Cummin, Womens milke, and mixs them together, then giue the Childe drinke thereof, and afterward make this Oyntment following; take the seede of Hemppe or Flaxe, and Camperike, and seethe them in common water, then presse out with your hands the substance of the Hearbs, which you shall mingle with Butter, and so anoint the Childes brest with it, as hote as may be.

A singular Oyntment which healeth all Burning with Fire, not leauing Circratis or Scarre where it hath beene.

Take the white of two Egges, two ounces of Lucia Alex. and zina, two ounces of Quicke Lime washed in nine waters, one ounce of new Ware, with as much oyle Roset as shall suffice: and make thereof an Oyntment.

A perfect Remedie against the Collick, and to make a wan pisse, that hath beene three or foure dayes without making water, and that in the space of halfe an houre, and it will breake the Stone within tenne or twelue dayes.

Take fine powder of Virga Aurea, and put a spoonfull of it in a new laid Egge soft roasted, and giue the Patient to drinke thereof in the Morning at his Breakfast, and let him not eate at the least in foure houres after, and then shall he make water in halfe an houre: If he vse this continually, the space of ten or twelue dayes, as is aforesaid, hee shall pisse out the Stone without paine or grieve.

To make white Teeth.

Take Lemmons, and make stild water of them, and wash your Teeth with it, for it is a soueraigne thing: Or if you will

will not make the Water, take the Licour of them, which is also good for the same purpose, but the Water is better, because it is finer: so that in the Stillling it lose not his force.

To make a cleere voyce.

Take Elder berries, and dye them in the Sunne, but take heed they take no moisture: then make powder of them, and drinke it every Morning fasting with white Wine.

To make a Perfume suddenly in a Chamber,
where a sicke man lieth.

Take a little Earthen pot, and put into it a Nutmegge, two scruples of the Sticke of Cloues, and two of the Sticke of Cinamon, and sounce of Roze Calamitie, Rose-water, or water of Spine, or some other sweet water, and sethe it: then put it into a pot-shard, with a few hote Ashes, and coales vnder it, and set it in the Chamber, and the smoke thereof shall giue a sweet, amiable, and heartie saour.

A very soveraigne Salve for all Soares.

Take Ware sounce pound, May-butter one pound, Witch one pound, Rozen a pound, Snailles in the shell a quart, Wimpernell, Chickwade, Smalledge, Ragwort, Alehouthe, Parrygolds, Red-rose Camptians, Valerian, Etonson, Selse-heale, red Archangell, Sage, and Plantain: of each of all these two handfulls; this Salve is to be made in May, when these Hearbs are best to be gotten. First stampe the Hearbs and the Snailles in a stone mortar, then set them ouer the fire, and sethe them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rozen, the Witch, and the Ware, and boyle them: and then put it into an Earthen panne, and when it is cold, take the cruft that standeth vpon it, and put it by, and vse it when there is need, and the thinnest Water beneath you may cast away.

A Mc-

A Medicine for a swelling in the Cheeke.

TAke a handfull of wilde Mallowes, and seethe them in running water till they be very tender, then take it out of the water, and swing it in a cloth untill it bee drie, then shred it vpon a Trencher with a knife, and take a handfull of Camomill flowers, and bruisse them in a morter, then mixe the flowers and the Mallowes together, and put some oyle of Roses to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforesaid, and lay it to the griesse as warme as ye can suffer it, and so change the bagge as you shall haue cause, and alwaies keepe it warme, and by the grace of God it will helpe you.

An other for the same.

TAke a pinte of white Wine, and halfe a handfull of Camomill flowers, and seethe them in the white Wine, and wash your cheeke, both within and without with the same, as hot as you can suffer it, which is very good also.

A Medicine for the Mother.

TAke a pinte of Mallice, a little currie of Comminsed and Coliander seed, and a Putmegge, beate these together, and then seethe them to halfe a pinte, with a little white Sugar: candie, you must take a spoonfull at a time.

A Medicine for a Stitch or Bruise.

TAke three quartes of small Ale, and one penny worth of Figs, and one penny worth of great Nellsens, and cut the stones out of them, and one penny worth of Licorize, of Slope, of Violet leaues, and of Lettice, of each one handfull, and seethe them from three quartes to three plates, and straine it, and so let the person drinke it, and after make this Plaisier following: Take a quantity of horse dung, and a quantity of Tar, drie it, and put a little Butter and Vineger into it, and make a Plaisier, and lay it to the side,

A Salve for any wound.

Take Yonckeeke, Mary-gold leaues, Sage, Betonie, and garden Pallowes, of each one handfull, stampe them, and straine them, then take the iuyce, halfe a pound of fresh butter, one penny-worth of fine Turpentine very well washed, one penny-worth of Aqua composita, and an Oxe gall, mire them all together, and boyle them moderately vpon the Imbers, and so make a Plaster.

A remedie for Wartes.

First with a paire of Siluers cut off the heads of the Wartes, and then rub them with Garlick and Bay salt stamped both together, doe this five or seuen times, and lay ouer them a little plate of Leade, or rub them with Allome water, and Bay salt, nine times, this infirmity doth some of grosse and euill humours.

A remedie for a wilde or running Scabbe.

Take Mercurie mortified with fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercurie mortified three ounces, of the powder of Brimstone two ounces, of the powder of Euula Campana two ounces, confect these together with Barrowes grease, and annoynt the body oft.

A remedie for a Fellon.

This infirmity doth come of a venemous matter, and other while it commeth of interiall cause, or of an exteriorl cause, the interiall cause commeth of some euill humour, the exteriorl cause doth come of some venemous stinging of a Worme, if it doe come of an euill humour eate Treacle, and make a plaster of Treacle and lay it vpon the place: or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a Plaster thereof and lay it to the same.

A remedie for Wormes in the belly.

Take the iuyce of Lauender-Cotten, and put to it the powder of Worme seed, and drinke it three times euery moorning fasting,

king, and drinke not one houre or two after, the blage of eating Garlick killeth all Wormes in the body.

A remedie for sore Eyes.

Take the white of two Egges, and make a Plaster with it, put to it a little Honey, and after that, put to it flaxe or tow, and to bedward lay it ouer thine eyes, and let it lye all night, and in the morning wash thy eyes with cold water, and a fine cloute, doe this thre nights one after another.

A remedie for scalding with water.

Take the iuyce of Houselake, and dippe a linnen cloth in it, and lay it vpon the place: Also boyle Armoniack, and Camphre is good when it is dissolued in the oyle of Roses, and lay vpon the place, the water of Purlaine, and Pirtills, Ceruse, and the whites of rawe Egges, and such like, be very good for all manner of scalding.

A remedie for burning with fire.

Take the white of a rawe Egge, and beate it with oyle of Roses one ounce, then put to it iuyce of Houselake one ounce, of Nightshade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anvile of a Smith, two ounces, compound all these together and wash the place oft: and then take Popillon, and adde to it a little of the oyle of Roses, as much of Planten iuyce, and incorporate all together and make Plaisters, or else take the oymment of Ceruse, and oymment of Seracine, named in Latine, Vnguentum scricinum, and Popillon is good, and such other like.

A remedie for the Tooth ache.

As if it come of any cold cause, thewe often in thy mouth the rote of Horehound, and if it come by Wormes, make a candle of Ware with Benbane seedes, and light it, and let the perfume of the Candle, enter into the Toth, and gape ouer a dish of cold water, and then may you take Wormes out of the water, and kill them on your naille, the Worme is little greater then a worme in a mans hand, and beware of pulling out any toth, for pull out one and pull out moe, to murther the Toth, wash them euery morning with cold water and roche Allome.

A re-

A Remedie for the Fluxe.

TAke of Sugar roset made of drie Roses, of Trismidall of each one ounce and a halfe, mixe these together, and eate it with meate, or drinke it with drinckes, but the best remedie that I could finde, is to take three handfulls of Saint Johns Wort, as much Plantain, and as much Cressis, and seeke these in a gallon of raine water or red Wine to a pottle, and straine it, and put to it two ounces of Cinamon beaten, and drinke thereof often.

A Remedie for Cappes.

TAke the oyle of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the marrow of a Calfe, or a Hart, the fatnelle of a Capon, Goose, or Ducke, and such like.

A Remedie for the Shingles.

TAke of Rose water, and of Plantain water, of either of them halfe a pint, of white Wine as much, put these together and wash the place oft: or else take of red Wormes that come out of the earth, and bray them in a mortar, and put to them a little Vineger, and make plaisters, &c. or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Pittills, of Sumake, of either of them one ounce and a halfe, seeke all these in white Wine and make a Plaster, and lay it to the place, or else take the oyncment of Ceruse: I haue taken Housle-lecke, and haue stampd it with a little Camphere, and put to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good for this impediment mixt together, with the white of Egges, and the wyce of Plantain.

A Remedie for a Tetter.

TRose de arsmeg, is good, and if it come of blood, exhauff two or three ounces of blood, or more if need shall require, and that age, time and strength will permit it, & if it be Lupte, cut off the heads

heads of them, and rub them with salt and Garlicke stamp together, and lay ouer them a plate of Leade.

An other Remedie for a Tetter.

Take the oyle of Wheate, and mixe it with the oyle of Egges, and with a mans vyne wash, and annoynt the skinne, or else take the water of Burres, or seethe Burres in water, and wash the body.

A Remedie for the Kibes.

For the Kibes beware the Snow doe not come to the heeles, and beware of cold, and neither picke nor picke the Kibes, but keepe them warme with wollen clothes, and to bedward wash them with Wyne or Beates forte oyle.

A Remedie for Hoarsenesse.

Take the water of Scabious, Fennell, Licorice, Buglosse, of each of them a pint, of Sugar Candie a pound, and seethe these together: and Morning and Evening drinke nine spoonesfulls at a time.

A Remedie for the Mother.

Take of Bittony leaues halfe an ounce, stampe it small, and drinke it with white Wine, and smell to Galbanum and Sarapine, and make perfume of Juniper or old Leather, and sit ouer it: Or else take of Piony seeds three drams, drinke it with Pellicrate. If the Mother doe fall out, first wash the place twice or thrice with white Wine: Or else take of Juniper cut in pieces three ounces, of Myrtles three ounces; seethe these in Running water, and wash the place two or three times: then take of Galbanum three drams, drinke it with Red wine: Every thing that will helpe the falling out of the Fundament, will help this impediment also.

A Remedie for the Itche.

Take of salt-water a gallon, and seethe it with three handfulls of Wheaten head crums that is leauened, and wash the body with the water twice or thrice: Or else wash the Body in

the Sea two or thre times: Or else take the brayn made of Corle seeds thre handfulls, of the powder of Whimstone two ounces: Sethe these in a pottle of white wine Vineger, and wash the body therewith thre or foure times.

A Remedie for the Fluxe.

Take a Sponge, and sethe it in a pinte of Muscadine, and wzing it out, and let the Patient sit ouer it, as hots as they can suffer it, and couer them warme.

A Remedie for falling out of the Fundament.

First beware of taking cold in that place, and beware of Coughs, and keepe the Arse and Buttocks warme, and sit not on the cold Earth, nor vpon Stone or Stones, nor vpon any hard thing, but take somewhat vnder the Buttocks: not onely for falling out of the Longation or Arseque, but for all other infirmities that may be in the Longation engendred.

A Remedie for the same.

Take of Myrtles thre ounces, of Juniper cut in small pieces foure ounces: sethe them in water, and wash the place, and after that, make a perfume of Juniper, and sit ouer it: Or else make a Perfume of Bengawin, Myrhe, or Frankensence: or else take the inward rinde or barke of an Oke, sethe it in water, with Galles, and wash the place, and drinke of Galbanum with Rale Ale, and lay the substance of it to the Panill: It is good for falling of the Pother: Also for these Impediments in a mans Fundament or Arse, it is good to annoynt the place with oyle of Lyncatreds.

A Remedie for the Ache.

Take of Balme, Camomill, Hozehound, Pennyriall, Garden Betonie, Pother of Time, Marygold leaues, and Houselecke: of each one a handfull; Stamp them all together in a Morter, and straine them through a faire Cloth, and boyle them

them with a pinte of Ballet oyle moderately vpon the Embers, and when you doe annoynt the Patient, put to the salue a little Dre-gall, and a little Aqua-vite.

A Remedie for the Itch.

Take a quantitie of Brimstone, and a quantitie of Allome, and burne them in a fire-shouell ouer the fire, and beate them very small, and boyle them with Boares-grease, and so annoynt the Itch.

A precious Powder for a Web in the Eye.

Take two dzams of thutie Sepozate, and of Sandragon two dzams, of Sugar one dram : and bray them well together, till they be very small, and cast a little of that Powder into the Eye at once, and be whole.

Another for the same.

Take ground Iuy beaten, for it dectroyeth the Webbe in the Eye well and soberly, if it be put in once a day.

A precious Medicine for sore Eyes.

Take Violets, Myrhe, and Saffron, and make of them a plaister, and lay it to the sore Eyes : if they be great or swollen, it will ease the Ache and swelling.

A Medicine for the Head-ache.

Take a sponesfull of the iuyce of Bettonie, mingled with as much Wine, and as much Honey : and put nine Pepper cornes in it, and drinke it foure dayes, and it will drine it away for euer.

A profitable Medicine for Deafenesse of the Eares.

Take Bettonie and Hore-hound, and stampe them both in a Morter, and wring out the iuyce, and let the Patient lie on his side, and poure it into his Eare : for this is a proued Medicine.

A Medicine to staunch bleeding at the Nose.

TAke Vittonie and Salt mingled together, and put it in the Nose, and it will staunch the blood.

For to staunch the blood of a Wound.

TAke a Linen-cloth, and burne it to powder, and binde it to the Wound or Wepne that is hurt.

A Medicine for the Tooth-ache, or for Wormes
in the Teeth.

TAke Pepper and stampe it, and temper it with good Wine, and suppe thereof warme, and hold it in the mouth till it be colde, and then spit it out, and use this often.

A Medicine for stinking Teeth, or a stinking
Breath.

TAke two handfulls of Cummin, stampe it small, and seethe it in Wine, and drinke of it sixe dayes together.

A Medicine to make Teeth white.

TAke Honey, Salt, and Ale-meale: mingle them together, and froth the Teeth therewith.

A Medicine for the Cough.

TAke Sage, Kew, and Pepper, and seethe them with Honey, and eate thereof a sponesfull first and last.

A Medicine for diseases in the Side.

TAke little Balls sodden of Redwoozes, and burne them in a new Earthen pot: and then grinde them to powder: after that gather it together with Honey, and mingle them together, and plaister it to the soze.

A Medicine for the Morpew.

TAke water of Burrage, and water of Fenditorie, mingled together by even portions: and let the sicke drinke it at morning and evening, and hee shall be whole within foureteen dayes.

An other for the Morpew.

Take sputtered seed, and Salt, and stampe them together, and temper them with Vineger, and annoynt therewith.

A Medecine to stop the Fluxe.

Take halfe a pound of Almonds and blanch them, and stampe them in a Morter small, and then take twelue yolkes of new laid Eggs roasted hard, and put them in a morter and bray all together, and then take a pinte of strong red Vineger, for it is best, and put it into the same, and mingle them well together, and then put all into a faire pot of Earth, and stampe it well, and take thereof sine or five spanfulls at once, warmed in a peece, and drinke it three or foure times a day, if it be needfull.

A Medecine for an Empoistume in the body.

Take Centaury, Rosemary, Wormewood, and Horehound, and make them in a sirrup with white Wine, and let the sicke drinke thereof, and it shall cause the Empoistume to goe downe, and when it is broken, let him vse to drinke of the said sirrup warme.

A Medecine for the Yellow Iauders.

Take white Spanish sope, and a little scale Ale in a Cup, and rub the Sope against the cups bottome till the Ale be white, then shauie in a halfe penny weight of Iuorie, and let the sicke drinke it at morning, and last at evening, till they be whole.

A Medecine for all manner of Aches.

Take Sage, Kew, Wormewood, Rozell leaues, Horehound, red Bettles, and stampe them all together, and mingle them with May-butter, and let it stand so ten dayes, oft frise them,

and straine them cleane, and then melt therewith Incense, and this serueth for all manner of Aches.

A Medicine for the winde Collicke.

Take halfe a spoonefull of drie Orange Peeles beaten to powder, and halfe a spoonefull of Anniseedes beaten to powder, and put them into Ale or Beere, and drinke it when the paine doth take you, walke vpon it, and by Gods helpe it will drinke it away.

For faintnesse in the Stomacke, or the Morpheu.

Take a quantitie of Amber beaten to powder, and a quantitie of English Saffran in powder likewise, and put it into white Wine, and drinke it seuen or eight times.

A Medicine for the Collicke and Stone.

Take of Louage, Smalledge, Pellitorie, Femitorie, and Stone-wort, or Stone-crop, of each of all these one handfull, and two groats-worth of stone powder, or of the Dre-gall: boyle all these with a pottle of white Wine: and make three bagges, and put these Hearbes in the bagges, and lay them as hote as may be from the Buckle-bone forwards, and so apply them hote still with the broth of the Wine, and then you must drinke Possets of white Wine abundantly, made with Parcelew rootes and mother of Time.

Another Medicine for the same.

Take a blacke Flint stone, and let it be red hote, and let it breake, and put it into a pinte of white Wine, and then there will be on the top white foame: so let it stand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

For the paine at the Stomacke.

Take a peny-pot of Palmesey, and a little Butter, & heate it, annoint your Stomacke with it: then take a Rose-cake, and dippe

dippe it in the Palmesey, with the Butter, and lay it where the paine is.

For to stay one from Vomiting.

TAke a quarter of a pinte of Rose-water, and thre spoonfulls of white Wine, and put them both into a Posnet with a few sops of white bread, a piece of Sugar, and a piece of Butter: and eate thereof first and last.

A Medicine for one that is in a Consumption, or for any disease at the Heart, or any part of the Body.

TAke a quart of Sacke, and put into it a Nutmeg, a Race of white Ginger, a few Graines, and halfe a graine of Long Pepper, and beate them all to powder: thre Bittony leaues, thre tops of Rosemary, and a few Cloues bruised, Set all these to the fire, with a Date finely cut into it, and so burne it: and in the meane time get a new laid Egge, and beate it fine, with thre spoonfulls of Rose-water, and when that the Wine is well burnt, then brew them together out of one Pot into another, with a little Sallet oyle, and a good peece of Sugar.

A Medicine for the Stone and Strongulion.

TAke a quart of Milke, and a handfull of Bay-leaues, another of Time, another of red Sage, another of Parsely, and a quart of Palmesey, and a little Rosemary, and boyle them all together, from a quart to a pinte: But yet let the Milke and the Herbs be boyled all whole together, from a quart to a pinte: befoze the Palmesey come in.

For the Stomacke that is bound.

TAke Sage, Peppe, baset Time, Violet leaues, floe of each one handfull: and thre pintes of Ale, and seethe the Herbs and the Ale together, and skum it cleane, till it come to a quart; then take it off the fire, and straine it together through a faire Linnen cloth: then take a pinte of Palmesey, and seethe that that was strained and the Wine together a little, and put thereto a quarterne of Sugar, thre penny-worth of Cloues and Spice, and then drinke it.

An

An other.

TAke of Hartstongue, of Liverwort, of Pennyall, of toppes of young Kosewarie, and of Charuell, of these one handfull, halfe an ounce of Graines, two penny worth of Spice, and a Butting,

For the Winde-collicke.

TAke two new-laid Egges, and beate the white and the yolke together, with a quantitie of Pepper bruised, and lay it vpon a peece of Flaxe, both at your backe, as also at your belly where the paine is, and this is a present remedie.

An excellent Medicine for the Winde-collicke.

TAke a quart of white Wine, two ounces of Barley-seede, Wine, Phillippendule, Charuell, Marisfrage, of each two handfulls, and boyle all these together from a quart to a pinte, and then drinke thers of, morning, noone, and euening.

An inward Medicine for the paine in the
bottom of the belly.

TAke Scumy-grasse, and Scabby arte, wash them and picke them very cleane, and stampe them, and drinke it luke-warme with white Wine, or any other drinke that you like best, at morning and euening, first, and last, also you must anoint your body with oyle of Musticke.

An outward Medicine for the same, being taken
both together.

TAke Cardus benedictus, called the blessed Whistle, two handfulls cleane picked, shred and wash, and halfe a pound of buttersen Butter, and unsalted as it cometh out of the Chearn, a quantitie of French mallows shred, two penny worth of Rose water, and boile all these together in a new Earthen pot, and let it be close stopp, and then put it in a cleane linnen cloth, and lay it where your paine is, and let it be the thicker spread where the

the paine is most, then take a red cloth and put it thereto aloft of all as hot as ever you can suffer it, this must be taken at seven, eight, or nine of the clocke going to bed, and let it tarry on till the same time that you goe to bed againe, then lay more of the same.

Good-man *Murfordes* Medicine for the paine in his stomacke, concerning lacking of winde: *Davis*.

Take the Light, the Liver, the Heart, the kidnies, or the Spitt of a Fore, wash them with water, and then lay them in a quantity of Rose-water, the space of halfe a day or thereabouts, and turne them by and downe, and drie the water out of them with a Linnen cloth, then put them in an Earthen panne, and put some white Sugar-Candie, Anniseeds, and greene Licorice being beaten, and so straine upon it, and so let it be put in to an Oven and dzyed, then beate it to powder, and mingle all these aforesaid things with it, and dzinke it with white Wine, or any other dzinke luke-warme.

For the Cough.

Take Brimstone beate in powder halfe an ounce, and put it in a new-laid Egge soft rosted, mingle it well together, then put to it Bengallwin, the bignesse of a Pease, lightly stamped, and dzinke it in the morning at your break-fast: make as much againe at night when you goe to bed, and you shall be whole at the second or third time, if it have holden you long, take it the oftner.

For the Cough.

Take two or three Garlick heads, well made cleane, stampe them well, then put to them Hogges luer, and stampe them well anew, and at night when you goe to bed, warme well the soales of your feet, and annoint them well with the said confection, and then warme them againe as hot as you may endure, rubbing them well a pretty space, and being a bed, let your feet

be bound with a warme Linnen cloth, and rubbe also the small of your Legges with the saide Opatment: By this meanes you shall be healed in thre dayes, be it neuer so great.

A Remedie against the Plague.

TAke the top of Kiew, a Garlick head, or halfe a quarter of a Wall nut, and a cozne of Salt: rate this euery morning, continuing so a Moneth together, and be merry and iocund; this is also a good receipt against Wormes.

For the Plague.

TAke an Onyon, and cut him ouerthwart: then make a little hole in each ptece, the which you shall fill with fine T roacle, and let the pieces together againe, as they were before: After this, wrap them in a wet Linnen cloth, putting it so to roast, covered in the Ashes by Ashes, and when it is roasted enough, presse out all the iuyce of it, and giue the Patient to drinke thereof a sponesfull, immediately after he shall seile himselfe infected, and he shall with Gods helpe, without faile be healed.

A Preseruatiue against the Plague.

In a dangerous time, eate thre little branches of Kiew, a Walnut, and a Figge, and be safe.

A present Remedie to make a Carbuncle, all other Botches, Apollumes, and Plague fores to breake.

TAke Bay salt beaten into powder and sifted: Incorporate it with the yolke of an Egge, and lay it vpon the Carbuncle or soze, and be assured that with the grace of God it will drawe to it selfe all the Venim and Poyson of the Plague or Soze: so that in short time it shall be cured.

An Oyntmen for the Collicke and Stone.

In May when Worme-blowers be neere the shooting forth, then

then take halfe a pound of them, and pick them cleane from the stalkes, and beate them in a Morter very small, and mingle them with May-butter, and so keepe it close eight dayes in a Wesell: and then seethe it and straine it, and annoynt the place graened where it is, and so rest with thy Dyntment warmed.

An other for the same.

Take two handfulls of Time, and pownd it, and straine it together with a pinte of Palmsey, and a little of an Egge, and a little new Butter, two peny weight of English Saffron: and let it be Silk warme, and drinke the one halfe in the Morning, and the other in the Euening, and keepe you warme.

A Medicine for the Stone and Strangulion.

Take red Bramble berries before they be blacke, and Iuie berries, and Acornes, and put them in a Pot, and drie them untill they be ready to be beaten to powder: and take Elisander seed, and Parcelly seed, and Gromell seed, and Coliander seed, Brome seed, and the seed of the Nuttree, and the inner pith of Ashkeyes: take of all these a like portion, and beate them to powder, and mingle them together with Licorice of double quantity: and so vse to drinke it Euening and Morning, sodden in Posset Ale, made with white Wine: and put of the powder often in your Pottage when you eats them, and so vse it continually till you finde ease.

Take now this Water following, till the Stone
breake away by Shivers.

Take Rosemary and wilde Time, and seethe them with Kuning water and Sugar, from a quart to a pinte: and so drinke it till your water be clere.

For the Stone.

Take Saristrage, and Rosemary, of each a like quantity, and seethe it in white Wine, till all the Hearbes bee thoroughly
C c 2 sodden:

ladden; then straine it, and drinke it cold Evening and Morning.

An other for the same.

Take Cromell, Parcolp, red Pettie, Violets, and put them into a Morter, and bray them; and take the kernells of Cherry-stones, and bray it by it selfe, add sathe all together in white Wine, and drinke it Evening and Morning.

A Salve for any Wound.

Take Shallos with shells, and sprinkle a little salt on them, and let them scowr themselves in the salt all night, and in the Morning beat them small to powder, and a handfull of House-leke, and beate it by it selfe, and put the Iuyce into the powder: and then take a spoonfull of fine Honey, and a little fresh Butter, and boyle them moderately vpon the Embers, and annoynt with it, and make a Plaster of it; and if the flesh were pained, you must wash it with a little white Wine, or with Aloe, fresh Butter, and Beere boyled together.

A Drinke for the Head which is out of course.

Take a pottle of strong Ale, seethe it and skimme it: then put in Lavender Cotton, Southernwood, Scurui-grasse, Scabbie-arfe, of each one handfull: Boyle all these from a pottle to a quare, and straine it, and put in two ounces of the sicope of Roses, and drinke every Morning a dozen spoonfulls; and if you haue any Ache in your Necke, take oyle of Dyll, oyle of Wateruen, and oyle of bitter Almonds: of each one ounce, and mingle them all together, and annoynt your selfe evening and morning.

To stoppe a Laske, or the Fluxe.

Take three or foure new-laid Egges, and roste them hard, and take out the yolkes, and lay them in a Dish, and strew them ouer with beate Cinamon, as much as the party can abide to eat, and put thereto a little red Wine vinegar; and so let the

Patient eate it. If you cannot get Red vineger, take Claret

To make Oyle of Elder flowers, good for a Fall,
or a Bruise.

TAke Sallet oyle, and put therein a good sort of Elder flowers, and set them in the sunne in the Summer time, and so keepe it.

To heale the Dimnesse of the Eyes.

TAke Rose-water, and Sugar, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Dimnesse of them.

For a stroake in the Eye.

TAke the iuyce of Smalledge, and of Fennell, and the white of an Egge, and mingle them together, and put them in the Eye.

For a Bruise.

TAke a handfull of Mallowes & seethe them in fresh Greace, and straine them, and put thereto after they be strained, a quantitie of Aqua vite, and annoint the hurted place before the fire therewith.

For a sore Mouth.

TAke a Cuttle-bone, and Masticke, and make powder thereof, and put it in Whiteger and white Wine, and seethe it, and wash thy mouth therewith.

For the Watering of the Eyes, and Darknesse thereof.

TAke May-butter and Honey, by euen portions, and seethe them together, and after put in the white of an Egge, and put it cold into the Eye.

For an olde Sore.

TAke white leauened Bread, and Hearbe-grace, and stampe them alone fine, and then stampe them both together: and so make a Plaster.

For a Fellon.

TAke Honey and the yolke of an Egge, and Wheate flower, and mire all together, and then stampe New and put the Iuyce thereto.

For an Itche.

TAke Planten, and Sorrell, as much of the one as the other, make Iuyce thereof, and put thereto as much Vineger, as the quantitie of the said Iuyce, and so annoint the place.

An other for the same.

TAke Quick-silver two peny-worth, and kill it with fasting, spittle in a dish, beating it well together, and put thereto foure peny-worth of Oyle of Wapes, and so annoint the place, this receipr will also kill Lice in the head or body.

For a sore Legge.

TAke bulwrought Mare, and as much Shēpes tallow, and sethethem together with a litle quantitie of white Coppe-ras, and so make a plaister thereof.

Master *Arthur Edwards* Receipt for the precious Oynt-ment which came from *Persia* and *Musconia*,

which is good for all Aches.

INprimis, Bay-leaves young tops, Rosemary tops, Spikene, Knot-grasse, Ribwort, Planten, young Elder tops, Lauren-der-rotten, Valeriane, Woodbine, Strawberie-strings, Tut-sou-leaves, Walnut-leaves, the tops of Burrage, Sage ver-tue, Romane wormewood, Water-hettonie, Cardus Benedi-ctus, Smallledge, Camomill eight ounces, Red Riss, eight ounces, winter Time, five ounces, of all these hearbes let there be taken foure ounces of every hearbe, which may be two hand-fuls of every one when they be picked cleane, for all these hearbes the best time is in May, or June, and being gathered, cleane picked and stamped, you are to put them into three quarts of Beates for Oyle, eight ounces of Waller oyle, which is halfe a pinte, eight ounces of May-butter, foure ounces of
Clones

Cloues to make it smell, this being done, let them stand a fortnight or thre weekes till you may get twentie foure live Swallowes young or old, and as soon as you haue them kill them, and cut off the toppes of the taile feathers, and wing feathers, and then stampe them, and put them into your Oyle, this being done, take a close Kettle of Copper with a close Cover, and put in all these things, and then the said Kettle with all before written, to bee set on the fire in an other Kettle of boyling water, and to boyle in the water the space of tenne houres: Then take it off, and straine it hard through a strong Cannas cloth, as hard as may be, being hote from the fire, but better it were to haue a Presse for the same purpose: This being prest out, put it againe over the fire as before, then boyle it five or sixe houres, then take a pound of untowought Ware, cut it and shredde it fine, and boyling ouer the fire, put in the Ware to the rest, and so boyle it two houres, and in the boyling you may take vp some with a spoone, and put it into a Sawrer till it be cold, so shall you see if it bee thicke enough by tasting it in your fingers, if it be too thinne, put in more Ware at your pleasure, and being boyled the time aforesaid, then poure it forth into a faire large Earthen pot to coole, then take it and cut it into peeces, and take it out that the water in the bottome may be poured out, then boyle it once more, an houre or a little more, and so poure it into Gally pots and keepe it, for it is good for all Aches.

For the Deafenesse of the Eares.

Take old sallet oyle of Olives, and take young Pice that be naked, fresh cast without haire, put them in the same oyle, and let them steele in the same till they be rotten, and take bombaste and dippe the same in the Oyle, and put it in the Patients Eares.

For

For the Collicke and Stone.

Take Nettles, the leaues, and stalkes of the same Nettles, seche the same vnto the chiefe part in a new Pot, and then straine the same licour throughe a fide linnen cloth, and drinke of the same euery morning and night, a cup or glass full for the space of nine dayes: After the same, take the blood of a hee Goate, still the same, and drinke it nine dayes as aforesaid.

For the Cold.

Take a pound of Raisons of the sun, and steepe them, foure ounces of white Sugar, and beate them in a mortar of stone, and in the beating you must cast in some fine Licorice powder, and halfe a spoonfull of Rose-water, and then it will be like a sparmelate, and eate it at sundrie times.

For the Cough.

Take two spoonfulls of Aqua-vite, one spoonfull of Bonie, halfe a spoonfull of white Sugar-Candy, a little Cinamen, and three coynes of long Pepper, beaten altogether and boyled, till it be like Treacle.

An Oyntment to drawe Lice from a mans body.

Take an ounce of groundings of oyle Olive, and two ounces of the groundings of Renish wine, and an ounce of Aruement, and smeare thy body with it.

A Drinke for the Ague, if one shake,

Take a quart of strong Ale, and put therein nine Bay-leaues, and seche it till it come to a pinte, and then take out the Bay-leaues, and put therein one penny-worth of Treacle, a halfe penny-worth of Pepper, stirring it well together, and let it then seche againe one walme, and so take it off the fire, and let the Patient drinke it as hot as he can, and be covered as warme as he may abide, the space of an after-noon. Probatum est.

An

An other for the Ague.

TAke a pinte of Ale, and put therein one penny worth of long Pepper, and foure or fine field-Dayle rootes, and then sæthe the same well together, and then let the Patient drinke the same as hot as he may suffer it, and walke till he sweate if he be able, or else laid downe and couered very warme that hee may sweate well.

Also Burre leaues, and Bay-salt beaten together and bound about the wrist of the Patient is good for the same.

A Drinke for one which is troubled with a paine in his Backe, and maketh water that one may cut it with a knife, which the Doctor saith, is by reason he is troubled with a Worme in the bottome of his belly.

TAke the tender tops of Brome, the rootes of Parcelly, Fen-nell, and Smalledge, of each one handfull, a handfull of Purseline, wash them cleane, and then sæthe them in a gallon of new Ale, till a quart thereof be consumed, the which being so done, take it of the fire and straine it into a vessell, and keepe it cleane stopp'd three or foure dayes, and then let the Patient drinke no other drinke for the space of a weeke.

For an Ague. By Doct: Turner.

TAke Featherfew, Wormewood, and Sozrell, of each a good great handfull, stampe them and straine them hard, and put thereto as much Sugar in weight as the twyce waieeth, and put them in a strong Glasse in a Skillet of warme water, the space of 24. houres befoze you giue it to the Patient, and then giue it twice a day two spoonfulls at a time in Ale or Posset-ale.

For the Backe.

Clarie is good for the Backe, and pills named Pillula agretina maiores, & pillula de serapino. And these oyles be good for the backe, Oleum de piperibus, Olum philosophorum, & cerotum Andromachi. And I haue proued these Oyles to be good, the oyle of Wardine, the oyle of Alabaster, and the oyle of water Lillies, in hot causes: the oyle of Poppy is very good in cold causes.

For a Scarffe in the Body.

This infirmitie doth come of a collicke and Melancholy humour. For this matter, I take two ounces of Boares grease, then I doe put in one ounce of the powder of Wyffer-shells burnt, and of the powder of Wrimstone, and three ounces of Mercurie mortified with fasting spittle, compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A worthy Balme.

Recipe Aqua vite foure ounces, Terobinthine one pound, Oleum vitre Romane foure ounces, and dzatue this Balme well in a Limbecke of glasse, for this will doe much pleasure in wounds.

For sucking Children hauing the Morbo gallico.

Recipe Elecompane, the rootes of red Docke, Epithemie, the leaues and flowers of Violets, boyle all these in water till the strength of the Hearbes be in the water, then take a Sponge and wet it in this decoction, and wash the Childes body, especially the soze places, and giue to the Nurse this following: Take Epitime, Polopodie, Violet flowers, Bozage, Tangdebeefe, and then boyle all these hearbes in a perfect oyle, and let her dzinke this all day and no other, and this shall discharge, as it hath done, thanks be to God, &c.

A Scarfe.

A Searecloth for Aches.

Recipe oyle two pound, white Leads and red Leade terme ounces, Ware fire ounces, Goele grease, and Capons grease, halfe an ounce: sethe all till it be blacke.

To make a Poultis.

Take spallowes and stampe them, and sethe them in Fennell, and Camomill, and oyle of Roses, and crummes of Bread.

An Oyle for the Cowte, and for the Sinewes
that be shrunk vp.

Take me thre ounces of Turpentine, and two ounces of Peltaie Brimstone, and foure new laid Egges, the yolkes of them: A quantitie of red Bettles, of the tops of the seeds of them: take me a young Whelp of an ebyage Hound, the fattest you can get, take and scald him, and draw out of his Cuts as much of the Fat as you can, and rost him, and the oyle is good for the diseale also: said: Approued very good, diuers times.

To take away Wartes.

Take Hauen and Oypiment, and Cozks bebie, and powder them together, and this shall take away the Warts.

To make a cold Oyntment.

Take Litarge of Lead one pound and a halfe, and a pinte of oyle Oliffe, and a quart of Wineger.

An other cold Oyntment.

Take a little Salt and Verdigrease, and the white of an Egge, and grinds them together in a mortar of Brasse.

For the Ague. *P. Bucke.*

Take Sentozie flowers two sponfulls, Camomill Tansie, and red Colewortes, of each two handfulls, two penny worth of Treacle, a litle Saffron in powder, and foure oz fine sponfulls of English Honie: Boyle all these in thre pintes of white Wine, and a pottle of Running Water, till the thirde part be consumed: then straine it hard, and Drinke none other

all the while the heate holdeth you, thre or four times very warme, if neede require.

For the Ague.

TAke buset Hlope and Camomill, of each two handfulls, Violets, Strawberries, Sinkesfelde, Endiue, and Planten roses and all: of each a handfull, a penny-worth of French barley, and so much Currans: Boyle these in thre quarts of running water, to thre pintes: straine it, make Almond milke with it, put in Sugar, let the Child drinke while it lasteth warme.

For the Collicke, and gripings in the Belly.

TAke and giue the Patient Ieane Treacle, and powder of Cloues, well sodden in good Wine, and let them drinke it warme.

Another for the same.

TAke the roote of Lilly, and Horehound, and sethe it in Wine, and giue the Patient so; to drinke thereof warme: so; Probatum est.

A Plaister for the same.

TAke Lyn-sed, and stampe them, and Docks leaues: and sethe them well in water, and make a Plaister, and lay it to the griefs very warme. Probatum est.

For the Stone in the Reines or in the Bladder.

TAke and make a Bath with Parcelly, and Alysaunders, Periworie, Fennell, Saristrage: and let the Patient sit therein vnto the Panell: and let them drinke the powder of these seeds, and the Pearbs, with warme white Wine, so; this is a princippall practice so; this disease, Probatum est.

Another for a groasse, or a strong person.

TAke and sethe seuen heads of Garlick, in faire water, a good while, and let the Patient drinke thereof, thre or four dayes together: Probatum est.

For

For the Stone.

TAke and drinke the Iuyce of Saxifrage, vse it in the Morn-
ning fasting thre or foure dayes, and it shall away.

For Euill in the Bladder.

TAke Ashe, Parcele, and Fennell, of all alike: put them and
temper them with water, and drinke it, and it shall helpe
the well to Pisse, and it shall cast out the Stone, and heate well
thy stomacke.

Powder to breake the Stone.

TAke the blood of the heart of a Kid, and of a Fore the blood
of the heart, of both a like quantity: take the bladder of a
Boare, and all that is therein, and put this blood thereto: take
the iuyce of Saxifrage, and iuyce of Parcele, of each a like
quantitie: and put these in the Bladder also, and hang by the
Bladder in the smoake ouer the fire, vntill such time it bee con-
gealed together, as hard as a stone, and make powder thereof:
and drinke it with hote Licour, when thou wilt, first and last:
and this shall breake the Stone to powder.

For the Stone.

TAke Perstone, vnset Lokes, and Ramsons, of all a like
quantity: Boyle them, and clarifie them with the whites
of Egges, and then take the iuyce, and drinke it with Wine or
Ale, in double so much in Wine or Ale as the iuyce is.

An other for the same Disease.

TAke a handfull of Bay-herres, and the shell of an Egge,
when the Chicken is new hatcht out of it, and bray them to-
gether: then take the powder, and put it into Ale or Wine, and
giue the sick to drinke, and with the grace of God it shall make
him whole.

For to make a man pisse that cannot.

TAke a quart of Renish wine, and a piece of Venice soape, as
much as a Wallant, and seethe them well together, from a
quart

A Treasure for

quart to a pinte, and drinke it, and it shall make the pissie lustily, by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

Take Salmitris, Roch-Allome, still them together, and with a cloth of Cotton wet in this water, rub your Teeth.

For the Toothache.

Take a little long Pepper, and beate it small, and take a little Honie, and a little Ale or Ware, and boyle them together, and put a little Allome vnto it: and when it is boyled, put it in a cloth, and lay it to your Gummes.

A Medicine that the Tooth-ache shall neuer vex you more.

Take twenty leaues of Iuie, a little long Pepper, and boyle them with a handfull of Salt in old Wine, and then put the Licour when it is well boyled, into your mouth, on that side that is vexed with the Ache, and you shall proue that the Ache shall be destroyed, in Sempiterna Secula.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

Take the fourth part of a red Currall, and that which the French-men doe call Pyrote, and cut it small, and drie it on the Harth with small heate: then make powder of it, putting thereto one part of Mastick, and a little fine Sugar; All which things being beaten into powder, you must mingle them together, and keepe it for your vsage, and rub thy Teeth therewith when it pleaseth thee. Also when your Teeth doe ake or ware lose, rub it with the same powder, and keepe it a while in your mouth, and you shall see marvellous operation.

For

For all manner of Toothache.

Take the iuyce of ground Iuy, and put thereof in thine Eare, on the same side that thy Tooth aketh, and it shall ake a while, but it shall sone leaue aking, and be well.

Another, and if thy Tooth be hollow.

Take the inner side of the Elder barke, and shzed it fine, and take a little grosse Pepper, and good Mustard, and mingle them together, and put them in a little Linnen clowte, and make little halles or pellets of them, and boyle them in Vineger, and as hote as thou canst suffer it lay it on thy Tooth: and if thy Tooth be hollow, put it into the Tooth, and when it is cold take another: and this vse till the paine be gone. Probaturum est.

A Medicine for Teethe.

Take the leaues of Hurn, a pot full, and seethe them in water till they be all to sodden: then poure it in a faire Basen, and hold ouer thy mouth, gasping, and if thy Cheekes bee too much swollen, it shall stake, loke that thou haue clothes ouer thy Head, and all about the Basen, that no ayre passe out, but into thy mouth. Probaturum est.

An other for the Tooth-ache.

Take a penny worth of Sanguis Draconis: Item, Off Terra Sigillato wij Ragd Gallis: Beate them singe by themselves, as they be written afore: After that mingle them with good Vineger: then take foure toasts of a Rye Loafe of the bottome, and let them bee made hollow, and let the Medicine be mingled together, and let two of them be laid, one to the temples of thy Head, an other to the Lyff of thy Eare, and when they be drie, lay the other vnto it, and it shall helpe you. Probaturum est.

For

For the Tooth-ache.

Take a Bricke and burne it red hot, and put it in a Baile of water: So that it bee halfe couered in the same: then take Penbane seed, and cast it vpon the upper part of the Bricke, and hold your head ouer it, casting a Cloth, or Couering ouer your Head, that no steame of the swiaks goe out, when you open your Mouth ouer it, and it will helpe you for euer. Probatum est.

A Powder to make white Teeth.

Take Rosemarie, two ounces and a halfe, and Date stones, Harts horne, of either a diam, red Corall, two stones: of Koch Allome one ounce: a piece of Scarlet or Linnen cloth, and rub your Teeth with the same: But all these aforesaid must be beaten to small Powder, before ye lay the Scarlet to rubbe your Teeth with it, which if you trie, ye shall proue that the operation thereof shall make your Teeth as white as Snowe.

For smarting or pricking in the Eyes.

Take the white of an Egge, and the iuyce of Houselake, and Womans milke, beate them well together, and straine it thorow a cloth, and then drop thereof in thine Eyes.

For Blood shotten Eyes, and other diseases in the Eyes.

Take the iuyce of Wormwood, and Plantain, Rosewater, and Womans milke, the white of an Egge, and beate them well together: and dresse thine Eyes therewith, for it is very good thereto.

For Eyes that be red, and full of blood.

Take the white of an Egge, and swing it in a Dish, haue out the streame thereof, then take Ware and wet in the white, and lay it aboue thine Eye to keepe the sight: After take Fenell, and Houselack, and kampaue them together, and make a plaister, and lay it from thy Nose to thy Forehead, all about thy temples: Use it three nights or foure, and it shall heale thee.

For Eyes that be red of Itching.

Take five drops of cleere water, and so much white Coppe-
ras: Make it small, and put it in the water, and let it stand
and

and rest a while, then take halfe a drop, and annoynt thine eye therewith, if it be strong put to more water.

A pretious Water for Eyes.

Take Smalledge, and red Fennell, Kelm, Vernen, Bitonie, Egrimonie, Catackesolle, Pimpernell, Cuftras, Sage, Solondine, of each a quarterne, wash them cleane and stampe them, put them in a faire Brasen pan, and take the powder of 22 Pepper coznes fairely scarced, and a pinte of good white Wine, and put the hearbs thereto, and thre sponfulls of liffe Honie, and five sponfulls of kuaue childes Wine of an innocent, and meddle them together well, and boyle them a little ouer the fire, and straine them thzough a cloth, and put it in a vessel of Glasse, and stop it fast with Leather.

For Eyes that be running.

Take the water of Roses, and Camphere well ground, and meddle them together, and let them stand together thre dayes naturall, and with it wash thine eyes cleare, and it is profitable for many other diseases of the Eyes.

For Eyes that be blafed.

Take water of Planten, water of Roses, the white of an Egge, and mingle them together, and wash your eyes therewith, and againe laying it vpon your eye, this will surely helpe.

A Medicine for sore Eyes.

Take an Egge that is hard roasted, and plucke out the yolke, in whose place ye shall put Sugar, that is small beaten, as hot as ye can suffer it, and when ye haue taken away the Egge, well, cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out all the iuyce of the same Egge, and therewith annoynt thine eye with a feather, or else let it drop into your eyes in the morning, and at night when ye goe to bed, and your paine shall be cleaue taken away.

An excellent good Water to make cleere eyes and sight, if your eyes be not pure and cleane.

TAke Selondine, Eyebright, red Fennell, red Roses, Singraine, Maidenhaire, Kewme, of every of these hearbes two ounces, then put thereto halfe an ounce of Aloes, and still all these together in your stillacotte, then take the water when it is stilled, and wash your eyes therewith, and ye shall haue a very cleere eyesight. *Probatum est.*

A precious Medicine to take away the Web in your eyes.

TAke the gall of a Hare, and a little quantity of purified Honie, and temper them together, then take a feather, and anoynt your eyes where the Webbe hurteth you, and ye shall see amendment.

A very good medicine for a Pearle in the eye, or Pin & Web.

TAke fine white Ginger and grinde it vpon a Withersone, and beate fine a little white Coperas, and put so it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath bene there a while, take ground Tule beaten, and strained with womans milke, and put thre or foure drops into the eye euening and morning, after the Ginger and white Coperas hath bene in the eye halfe an houre.

For watering of your Eyes.

TAke iuyce of Plantain tempered with Rose-water, and drop it warme into your eyes, the same office worketh Rose-water, the iuyce of Lilly rootes, with the iuyce of Plantain.

For the Pinne and the Webbe.

TAke a new laid Egge, and roast it blew hard, and picke him, then cut him in sunder and take out the yolke, and take as much Roche-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honie, then take the egge, the Allome, and the Hony, and put it in a fine linnen cloth, and hold it fast together,

together, till the Honte and the Allome be dissolved, and strain it thzough into a vessell, and so drop it into your Eyes.

For to make a stinking breath sweete.

TAke the types of Spices, as elle the water of Rew, Commin, Coriander, Licorice, Sinnamon, ana ʒ. foure, seethe these in Wine, and giue him to drinke that hath a stinking breath, and surely it shall be sweete.

A medicine to make one haue a sweet breath.

TAke the powder of Sage an ounce, Rosemarie blossomes thze ounces, Gilliflowres five drams, Sinnamon one dram, nutmeg a dram, Druke a little quantity, then take so much Honte as is sufficient to make these foresaid compositions into a composition like to a marmalade, eate of this fasting and at night a little quantity at a time, so shall your breath be marvellous sweet, and if ye go into any suspected place of the Pestilence, or any other corrupt ayre, if ye eate a little of this medicine next your heart, it shall defend you from all manner of Jeopardie.

A Medicine to destroy a stinking breath.

TAke thze handfulls of Commin, beate them in a brazen mortar to powder, then take a pottle of wine, and put this powder into it, and let it seethe till it come to a quart, then drinke first, and last of this Wine, as hot as ye may suffer it, for the space of 15. dayes, and your breath shall be as sweete as a flut.

For a stinking breath.

TAke Pulion of the mountaine, that is called Hill wort a good handfull, and wash it cleane, and sliced it small, and grinde it in a Morter, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Commin, and mingle them together, and put them in a pottle of good Wine, and seethe them till the halfe be wasted, and let the sick drinke this after meate, and not before one in the afternone.

A Medicine for a Canker.

Take a handfull of Woodbine, Tyme, Hople, Sage, of each a like, two or thre crops of Rosemary, and then take a spoonfull of Honey, and put all these into a pottle of faire water, and sethe them altogether, and in this seething, put thereto a good stone of roche Allome, as bigge as a pretie Walnut, and with this water wash well your mouth, this is also very good for the Tooth-ache.

For a Canker in the Mouth.

Take the same of Woodbine, a little Roche allome, Vineger, Rose water, and wash thy mouth where the Canker is, and it shall be whole within a few washings.

For a drie Canker.

Take Parts borne, and Egge shells, and burne them to powder, then wash whereas the Canker groweth, and after that ye haue washed it, cast into it of this powder, and it shall be remedied.

For a Canker in the Mouth.

Take the powder of the roote of Celondine, of drie Roses, Vineger, water of Honey-suckles, and sethe all these together till they be thicke, and therewith annoynt the place where the Canker is, and it shall be whole in short space.

For the Canker in a womans Papper.

Take Coluer-dung, powder of Bozrot, Wheate, Honey, Virgin-ware, flower of Barley, and of Beanes, and Linsed, sethe all these together in white wine or Vineger, putting thereto Rains tallow, and make a plaister thereof, and it shall be whole in short space if ye lay it to the Papper.

For the Canker.

Take a cloute that will about the legge, and put therein thy fasting digestion, and binde it to the soare, till it stinke foully two dayes, then change it, and doe so twice or thrice, till the Worms come out, and lye on the cloute.

Another for the same.

Take Bearbe-water, Scabious, Canker-wort, and sette them in stale Ale, and drinke it Euen and Moone hore.

An other.

Take the Feet, the Head, and the guttes of a Crane, dried in an Ouen to powder, and put that powder vpon the Canker and it will kill it.

For the Quotidian Feuer or Ague.

Take and giue the Patient a Vomit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, giue him a little supping made with these Hearbes, Suteozie, Endisse, Fennel-rootes, Parcelle-rootes, a litle Time and Sauozie, made with a Chicken or a litle Butten: for this comforteth Nature well after this Purgation.

Another for the same.

Take and giue the Patient befoze the fit doe come vpon them, two peny-weight of the powder of Bay-berries, with a soft Egge, or in stead thereof grosse Pepper, for it is very good therfore.

For the Feuer Quartaine which taketh one euery third day with a sore fitte.

Take Parcelle the rootes and all, wash it faire and cleane, and take out the pishe in the middes, and then stampe it well, and put thereto new layd Egges, and halfe a pound of Hogges blood, seasoned with salt, and take a good Henne and stuffe her therewith, and then bake her in a Pie, and let the Patient eate thereof. For it taketh away the Quartaine Ague by litle and litle, and doth comfort the heart, and doth prouoke good appetite. Probatum est.

Another proued Medicine for this Disease.

Take Camomill, or Centozie, stampe them, and drinke them with Wine: for these two Hearbes hath often holpen this kinde of Ague. Probatum est.

A Treasure for

A Medicine for an Ague or Quartaine.

Take Sootherwood and mince it small, and put a little Sallet oyle into a Saluet, and put therein this foresaid Beerbe, and let it lye an houre or two in it, and set it on the fire, and there let it simmer a litle, and annoynt thy wrists and the soles of thy Feet, and the nape of thy Backe, and drawe betwene thy shoulders, and this must be done before the fit comes, and in thre times this doing you shall be whole.

A Plaister to take the Ague or any other ache out of a Womans Brest in the time of her Childbearing, if it come.

Take the yolke of an Egge, and a litle quanttie of Beate flower, and a quantity of Honie, as much as the yolke of the Egge, and beate these together, till it be like a Balme: then make a Plaister thereof, and lay it to the Brest that is grieved, and it will heale it without doubt. Probarum est.

A principall Water for the Palfie.

Take a pinte of water of Juniper, and of Ambrose as much, Fenell water, and of Parrelly, and Laurell leaves a pinte, of Coloslip water as much, Rosemary and Lavender water, five penny worth of the best Aqua vite, a pinte of white wine, four ounces of the powder of Cinamon: mingle all these together, laying them a night in a vessell of earth, or timber, and in the morning after, still them with a soft and easie fire: this water is exceeding good, and of great efficacy, to purge fleame, and to comfort a cold stomacke, and for rising and swelling at the heart, and especially it is a helping and relieving against the Palfie, if it be drunke ere yet toaith, and chase the humours thereof with, as him as her that is verred with the Palfie, and it will ease them.

For the Palfie.

Take Rosemary, Sage, beerbe Dagalen, of either of them a handfull, of Camomill flowers thre handfulls, and make white Sallet oyle, as yet make oyle of Roses.

FINIS.



A Medicine for the Plague, for sicknesse of the Soule.

TAke a quart of Repentance of Nineue, and put therto both your handfulls of feruent Faith in CHRIST S Blood, with as much Hope and Charitie, of the purest you can get in Gods Boy; a little quantity of each, and put it into the vessell of a cleere Conscience, and let it boyle well in the fire of Loue, so long till thou seest (by the eye of Faith) the blacke foam of the loue of this world stinke in thy stomacke: then skimme it cleane with the spoon of faithfull Prayers; that done, put in the powder of Patience, and take the Immaculate cloth of Christs pure Innocencie, and straine all together through it, into Christs Cuppe: then drinke it burning hote betwix next thy Heart; this done, rest from heaſtly conuersation vsed in times past, vpon the Bed of Christs pure Innocencie, and couer thee warme, with as many clothes of amendment of life, as God shall strengthen thee to beare, that thou mayest sweate out all the vile Payson of Couetousnesse, Idolatrie, and the participation thereof, with all kinde of Whoredome, beggerly Pride, Oppression, Corruption, Usurie, Prodigallity, Swearing, Lying, and Slandering, Curping, Wrath, Sedition, Strifes, Theft, Murther, Drunkennesse, Gluttony, Sloth, with such like, sweate cleane out of thy Heart, thy Head, thy Bowes, and thy Bodie: with all the other poyres or parts of thee; and euer wash thy Heart and Eyes with pure Humilitie, mixed with the Feare of God, and lay the swete Canonill of god conuersation hard to thy Nose, least thou shouldest smell moze then thine owne. And when thou seest thy selfe altered from all these aforesaid vices, take the powder of Saywell, and lay it vpon the toppe of thy Tongue, to saunour thy Mouth
with

withall, and the Cares of the hearer: but drinke thrice as much
 Do-well daily; And then take the oyle of Gods woordes, mixed
 with the same mercy that G O D hath willed vs to vse, and an-
 noynt therewith thine Eyes, thine Eares, and thy Lyes, thine
 Heart, and thy Hands thoroughly: that they may be light, nim-
 ble, quicke, and ready, to minister vnto the poore, and dispersed
 members of Iesus Christ, euer as you are able, and see occasion;
 but beware thou takest not winde in the ministring thereof,
 least deadly dust of Vaine-glozy, and Hypocrisie, doe thee much
 harme, and to keepe a dyet for thy Heads sake, vse the hote
 word of Holinesse, and righteousness continually, and feede thy
 selfe well, with the sponne of godly Meditations in Gods holy
 word: then annoynt thyselfe with the Oyle of Gods peace;
 this done, arise from sinne willingly, and take by Christs
 Crosse holdly, beare it thankfully, and walke the course wor-
 thily, and thou shalt liue euerlastingly, &c.

A Prayer.

O Eternal God, and most sure comfort and consolation in
 all Afflictions, which healest the sicke Soules oppressed
 with sinne, which ministrst mercifull Medicines to the repen-
 tant Heart, and doest refresh the sinfull sinners, that thirst after
 thy gracious goodnes, must humbly wee beseech thee haue respect
 to our deadly diseases, and Purge them with that spilling of thy
 most pperious Blood, that wee may be made cleane and sound in
 thy sight, to receiue thy healthfull saluation of our Soules,
 and to rest with thy holy Congregation, and hea-
 uenly Fellowship in thy glorious and
 Euerlasting Kingdome, alrea-
 dy purchased for vs.

Amen.

FINIS.

*A necessarie Table, wherein the Reader may
readily finde out any secret therein contained.*

A		Another for the same.	131
T He Anatomy of simple mem- bers.	Fol. 5	Another for the same.	Ibid.
The Anatomie of the compound members, and first of the Head.	Fol. 10	Another for the same.	Ibid.
The declaration of the fine things contained within the head.	13	Another for the same.	Ibid.
The Anatomy of the Face.	18	For the Head-ache comming of the stomacke.	Ibid.
The Anatomy of the Necke.	26	For ache in the hinder part of the Head.	Ibid.
The Anatomy of the shoulders and armes.	28	For ache in the backe.	Ibid.
The Anatomy of the Lungs.	37	For ache in the backe & limmes.	136
The Anatomy of the Haunches and their parts.	45	A Medicine for the Ague.	147
The Anatomy of the Thighes, Legges and Feet.	53	To make a plaister for all manner of cold aches.	155
For ache in the backe.	69	An Oyntment for Vlcers in the armes.	159
An easie remedie for the Tooth- ache.	73	A Water for olde Vlcers in the armes.	167
For the Head-ache and cleansing of the same.	77	For the Head-ache.	176
For the Tooth-ache.	Ibid.	A Plaister for the head-ache and for hot Agues.	178
To take away the tooth-ache.	Ibid.	For the ague or axis.	181
Against the new Ague by <i>D.</i> <i>Langton.</i>	90	For the Tooth-ache.	Ibid.
For the Head-ache.	129	A medicine for the ague.	183
Another for the same.	Ibid.	To kill the toothache, or a Ring- worme, or a Tetter.	185
Another for the same.	Ibid.	For an ache or bruise.	Ibid.
Another for the same.	Ibid.	For the cold ague.	Ibid.
Another for the same.	130	A remedie for the toothach.	191
Another for the same.	Ibid.	A remedie for the ache.	194
Another for the same.	Ibid.	A Medicine for the Headache.	195
Another for the same.	Ibid.	A medicine for the toothache, or	for

THE TABLE.

for wormes in the teeth.	196	die Maries medicine.	75
A Medicine for all manner of Aches.	197	Against a stinking breath.	Ibid.
M. <i>Arthur Edwards</i> receit for the precious oyntment which came from <i>Persia & Muscouia</i> , which is good for all aches.	206	For an euill breath.	Ibid.
A Drinke for the Ague if one shake.	208	For him that pisseth blood.	88
An other for the Ague.	209	Of the Bath of Baeth in England	95
For an ague, by Doctor <i>Turner</i> .	Ibid.	Rules to be obserued of all them that will enter into any bath, or drinke the water of any bath.	101
A Searecloth for aches.	210	To stay the backe, and helpe him that consumeth.	135
For the ague. P. <i>Bucke</i> .	211	An other for the same.	Ibid.
For the ague.	212	For the Bladder and the Reines.	136
For the Toothache.	114	To stay the Backe.	Ibid.
A medicine that the Toothache shall neuer vex you more.	Ibid.	For all diseases in the backe.	137
For all manner of Toothaches.	Ibid.	For paine in the bladder.	Ibid.
	Ibid.	A Sirrope for the Backe.	138
An other and if thy tooth be hollow.	115	A lotion for inflammation of <i>Ba. lam.</i>	177
An other for the toothache. Ibid.		A Plaister for a fore Breast that must be broken.	179
An other for the same.	Ibid.	A plaister to heale it.	Ibid.
A medicine for an ague or quartaine.	214	For a fore Breast.	181
A plaister to take the ague or any other ache out of a womans breast in the time of her child-bearing.	Ibid	A medicine to stanch blood at the nose.	196
B		A medicine to stanch bleeding of a wound.	Ibid.
To stanch the blood of a cut.	68	An inward medicine for the paine in the bottome of the belly.	200
A remedie for burning and scalding.	Ibid.	An outward medicine for the same, being taken both together.	Ibid.
An other for the same.	Ibid.	For a Bruise.	205
A prooued medicine for the bleeding at the nose, called the La-		A Drinke for one which is troubled with a paine in his backe, and	

THE TABLE.

and maketh water that one	A good powder for the canker.
may cut it with a knife, which	Ibid.
the Doctor saith, is by reason	A good freate for the Canker,
he is troubled with a worm in	fester, botches, and sores, olde
the bottome of his belly. 209	and new. 125
For the Backe. Ibid.	To flea the canker or marmold.
For to make a stinking breath	126
sweet. 211	For the canker in the mouth.
A medicine for to make one	Ibid.
haue a sweet breath. Ibid.	to make a red Water to flea the
A medicine to destroy a stinking	canker. Ibid.
breath. Ibid.	To take away the canker. 127
For a stinking breath. Ibid.	For the canker in the mouth.
C	Ibid.
Remedies for all Capitaines and	A powder for the canker. Ibid.
souldiers, that trauell by water	For Canker, Fistula, Wartes, or
or by Land. 55	wounds, new or old. Ibid.
Of concussions or bruises in the	A good medicine for the canker
head or any other place. 58	and sores. 128
A composition of great vertue, a-	Three other for the same. Ibid.
gainst all vlcers and sores. 65	For a canker in a mans bodie.
A discourse concerning cornes in	129
the Feete, with their reme-	A medicine for the swelling in
dies. 66	the cheeke. 189
For the Collicke. 69	A remedie for chappes. 192
Against the Crampe. 70	A medicine for the coughe. 196
The Lord Capells salve for cutts.	A medicine for the winde col-
&c. Ibid.	licke. 198
For the Canker in the mouth. 74	A medicine for one that is in a
The excellent vertues of <i>Cardus</i>	consumption or for any di-
<i>Benedictus</i> . 77	sease at the heart. 199
A very good drinke for the	For the winde collicke. 200
coughe. 86	For the coughe. 201
To know whether a woman shall	For the collicke and stone. 202
conceiue or no. 87	For the cold. Ibid.
For a Canker in the body. 125	For the Coughe. Ibid.
For a canker in a womans Pups.	For the collicke and griping in
Ibid.	the belly. 202
	Ff 2

THE TABLE.

A medicine for a Canker.	220	For blood-shotten eyes, & other	
For a Canker in the mouth.	Ibid.	diseases in the eyes.	Ibid.
For a drie Canker.	Ibid.	For eyes that be red, and full of	
For a Canker in a womans paps.	Ibid.	blood.	Ibid.
For a Canker.	213	For Eyes that be red of itching.	Ibid.
D		A pretious Water for eyes.	217
A deuice for a Dredge.	76	For eyes that be running.	Ibid.
A remedie for the Drop sic.	90	For Eyes that be blasted.	Ibid.
E		A medicine for sore eyes.	Ibid.
A remedy for sore Eyes.	75	An excellent good water for to	
To remedie blood shotten eyes,		make cleere eyes and sight.	210
&c.	77		
For deafenesse in the Eares.	176	A pretious medicine to take a-	
For a fore eye that burneth and is		way the Web in the eye.	Ibid.
watric.	181	A very good medicine for a	
To heale a fore Eye that is hurt		Pearle in the eye, or Pinne or	
with a small pocke.	183	Webbe, for watering of your	
For a fore eye with a Pin and a		eyes.	Ibid.
Webbe.	Ibid.	For the Pin and the Webbe in	
For a fore Eye that itcheth and		the Eye.	Ibid.
pricketh.	Ibid.	F	
For fore Eyes.	184	A most excellent remedie to help	
A remedie for sore Eyes.	191	the Fluxe of the body.	65
A pretious powder for a Webbe		To make the Face faire, and the	
in the Eye.	195	breath sweet.	174
A pretions medicine for sore		A remedie for a red face, or red	
Eyes.	Ibid.	nose.	Ibid.
A profitable medicine for deafe-		A remedie to quallifie the coppe-	
nesse in the Eares.	Ibid.	red face.	Ibid.
To heale the dimnes of the eyes.		A speciall good dyet for all cop-	
	205	pered faces.	Ibid.
For a stroke in the eye.	Ibid.	To heale a swolne face, &c.	77
For the watering of the eyes and		To know the fester, and canker.	
darknesse thereof.	Ibid.		124
For the deafnes of the eares.	207	Of Fearne.	141
For smarting or pricking in the		An oynntment to increase Flesh.	160
eyes.	216	An	

THE TABLE.

An oyntment for Fistules. Ibid.	A speciall remedie against the
An oyntment for a sause Fleame	Goute. Ibid.
Face. 161	A plaister for the same. 173
To make an oyntment for vlcers	For Gomora passie. 179
in childrens faces. 162	An oyle for the Goute, and for
To stoppe a bloody Fluxe. 182	the sinewes that bee shrunkn /
For a Fellon. Ibid.	vp. 211
To kill dead flesh. Ibid.	H
To skin a fore finger, or broken	A good drinke to strengthen the
skin. 186	Heart and all the members. 73
A remedie for burning with fire.	For to make Haire growe. 86
191	For to take away Haire. 87
A remedie for the fluxe. 192	Against Hoarsenesse. 91
An other for the same. 196	An other for the same. Ibid.
A remedie for falling out of the	Of sue Hearbes which a good
Fundament. Ibid.	Chirurgion ought alwayes to
A medicine to stoppe the Fluxe.	haue. 123
197	To cleanse the Head. 132
To make oyle of Elder flowers	A principall medicine for the
good for a fall or bruise. 205	head. 131
For a Fellon. Ibid.	To purge and amend, the Heart,
For the quot.dian Feuer or A-	Liuor, Spleene, stomach, lungs
gue. 213	and braine. 134
An other for the same. Ibid.	A medicine to purge the Head.
For a Feuer quartaine which ta-	175
keth one euery third day, &c.	A medicine for a scald head. lb.
Ibid.	To take away heate and inflama-
An other prooued medicine for	tion of a member. 177
the same. Ibid.	A comfortable powder for the
G	heart. 178
Stubs medicine for the Gowt. 70	For a megrim in the head. 181
Two other plaisters for the same.	For a broken head. 186
Ibid.	A remedy for hoarsnesse. 193
To fasten the Gums and loose	A drinke for the Head which is
Teeth. 77	out of course. 204
A plaister for the Goute Arte-	I
ticke. 149	To heale the Itche. Fol. 71
A medicine for the Goute. 172	a true medicin for the laundis 85
	Ff 3 For

THE TABLE.

For the yellow Iauanders.	91	To stoppe a great Laske.	184
To make an Oyntment for the Itche.	163	To binde one from the laske.	185
To make <i>Gibsons</i> incarnatiue.	165	To stop the Laske or fluxe.	204
to make a yellow incarnatiue.	lb.	For a fore Legge.	206
To make an other incarnatiue.	lb.	An Oyntment to driue lice from a mans body.	208
For the blacke Iauanders.	Ibid.	M	
A remedie for the Itche.	193	to cause good tasting of meat.	91
A remedie for the Itche.	195	An Oyntment against the Morpew.	158
A remedie for an Impostume in the body.	197	To make an Oyntment for the <i>Morbus</i> .	163
A medicine for the yealow Iauanders.	Ibid.	A Locion for a fore Mouth.	167
For an Itche.	206	Water for a fore Mouth.	Ibid.
An other for the same.	Ibid.	A Locion for a fore Mouth.	177
A remedie for Kibes.	Fol. 193	A preparatiue.	Ibid.
	(Fol. 77)	To make Vergent milke.	Ibid.
To kill Lice & Nittes in the head		Another of Doctor <i>Taxleys</i> .	Ibid.
A good Barly-water for all diseases of the Lungs or Lights.	78	Medicine for the Megrim.	183
An Oyntment to soften all hard lumps, swellings, and bruises in any part of the body. &c.	85	Medicine for the Mother.	189
For the Liuer that is corrupted and wasted.	86	Remedy for the Mother.	193
For heate in the Liuer.	Ibid.	Medicine for the Morpew.	196
For all manner of Lamenesse or swellings.	87	An other for the same.	197
For to stay the Laxe or Fluxe.	88	For a fore Mouth.	205
For a man diseased in the Liuer and spleene.	133	O	
A Drinke to bee vsed after this Oyntment.	Ibid.	The making of all Oyntments, Salues, Powders, and Corasiue Waters, for to heale by the grace of God : and first against the Canker in the mouth.	124
An other for the same.	134	A Powder for the same.	Ibid.
A Drinke for the same.	Ibid.	The making of Oyntments; and first, of <i>Vnguentum Bassilicon</i> .	56
For a fore Legge that is swollen with the Axis, or Ague.	180	The Golden Oyntment, called <i>Vnguentum Aureum</i> .	157
		Four others.	Ibid.
		Another incarnatiue oyntment.	158
		Four other.	Ibid.
			An

THE TABLE.

An Oyntment called the gift of A plaister <i>Bassilicon</i> .	147
God.	159
A pretious Oyntment.	Ibid.
To make the Greene Oyntment, A Drying plaister.	149
called <i>Unguentum Viride</i> .	160
A cold Oyntment.	Ibid.
An Oyntment for the piles.	161
An other for the same.	Ibid.
A singular oyntment which healeth all burning, not leauing <i>Circum</i> .	151
<i>is</i> , or scarre, &c.	187
A worthy Balme.	210
To make a cold Oyntment.	221
Another cold Oyntment.	Ibid.
P	esse.
To make a Resolutive Plaister of great vertue, to resoluē tumors and hardnesse, &c.	154
For a pricke of a Thorne, or any other thing.	64
A plaister for the Plurisie.	71
A good Drinke for the Pox.	76
A maruailous secret to preserue a man from the Plague, &c.	80
A very goodly and present Remedy for to heale the Pestilence.	81
An aduertisemēt to preserue a mans selfe in the time of pestilence.	82
For the poxe.	85
A proued remedie for the plague or pestilence.	87
The Lady <i>Goth</i> her Medicine against the plague.	90
To kill the palfie.	Ibid.
Against stopping of the pipes.	Ibid.
If a man stand in feare of the palfie.	92
For perbreaking and for Flux.	142
The Mellilote plaister.	Ibid.
The Musilage plaister.	48
A plaister to slake paine.	Ibid.
A good cold drying plaister.	Ibid.
A red plaister.	Ibid.
A blacke plaister.	150
The white Musilage Plaister.	151
The Spiced plaister.	Ibid.
A drying plaister.	152
<i>Olyuer Wilsons</i> plaister.	Ibid.
To make the Melilote plaister.	Ibid.
To make the plaister called Flow.	153
To make the plaister <i>Implumby</i> .	154
A plaister of Camphere.	155
To make a noble plaister.	Ibid.
To make the Coulman plaister.	156
To make the Melilote plaister.	Ibid.
To make the Deagloime plaister.	Ibid.
To make an <i>Vngu.</i> for the piles.	165
A good fumigation for the pox.	169
Pilles against <i>Morbo</i> .	179
To make your Drinke.	Ibid.
To make your Bisket.	171
A Receipt and a soueraigne Dyē for the French pox, proued.	Ibid.
The order of your Fare.	172
A hote drying plaister, called <i>Flow.</i>	179
A plaister called the Vertue of our Lord.	Ibid.
To make a perfume suddenly in a chāber, where a sick man lieth.	188
For the Plague.	202
A preseruatiue against the Plague.	Ibid.
A pre-	

THE TABLES

A present remedie to make a Cane	A speciall medicine to cause sleep	73
buncle, and all boches, apoplexies	To take away the sinking of the	
and plague sores to breake	Ibid. A mouth	75
For Sucking children, having the	A Remedie for the Stone	86
Morbo Gallie	A speciall remedie for the Stone	88
To make a Poultice	Ibid	
To make one pisse that cannot	To kill a Tetter or Ringworme	69
A principal water for the pallsie	A remedie to make Teeth white	75
For the Pallsie	Ibid. To make an aking Tooth fall out of	
A Medicine for the Plague and	it selfe without any instrument	77
Sicknesse of the Soule	Of the nine Tastes	114
To take away the pain in the Reines	A bricfe Treatise of Vrines, as well	
of one that is lowe brought	of mans Vrine as of womans	93
A plaister for the Reines	Vrines that beokeneth death, as	
Against running of the Reines	well the Vrine of man as of wo-	
To make Honie of Roses, called	man	94
Met Rosarum	W	
Another making thereof	What Wounds are	56
Ibid	A rare Secret which this author did	
A plaister for all manner of Sores	send to a very friend of his, being	
Of the cause of our Scierida, and	in the Warres	57
how to helpe it	Of Wounds in the Head, with fra-	
An Oyntment for the Stone and	cture of the bone	57
Collicke, to be made in May	Of Wounds in the head, where the	
Against the Shingles	bone is not offended	58
A plaister for the Stiche	Of Wounds in the necke, and the	
For to heale in foure dayes the Scal-	order to be vsed in the cure	59
ding with water, or any other	Of Wounds in the Armes, and their	
thing, without plaister or Oynt-	importances and medicines	60
ment, proued	Of Wounds in the leggs, &c	Ibid.
To make an Instrument called Can-	A discourse vpon old Wounds	61
terinum	A rare secret to heale Woundes of	
To heale Sores or Tettels	Gunshot, Arrows, &c	Ibid.
To remedy swelling of the legs	To heale a Wound quickly	62
With a number of other remedies	are now here set downe	
for brenties sake		

FINIS

